A Punctuall Relation of THE PASSAGES IN LANCASHIRE this Weeke.

K Lancaster

1 *Containing the taking of* Houghton Tower *by the Parliaments Forces, and the perfidious trechery of the Papists who after they had upon Quarter yeelded up the Tower, treacherously set fire to a traine of powder, and blew up Captaine* Starkey *with above a hundred men.*

2 *How the Earle of* Darbies *Forces made an on-set on the Towne of* Boulton, *and was driven off with the losse of a hundred men, and but eight on the Towne side.*

3 *The taking of the Towne and Castle of* Lancaster *by Sergeant major* Birch.

Printed in the Yeare 1643.

1642

A

Punctuall Relation of

THE

PASSAGES

IN

LANCASHIRE

MUSEUM BRITANNICUM

1 Containing the raising of Houghton Tower by the Parliaments Forces, and the particulars thereby of the Papists who had been Quarter prickt up for Treason, together with the taking of Preston, and likewise Captain Starkey with above hundred more.

2 How the Earle of Darbies Forces came on after to the Towne of Bolton, and so to Wigan all with the loss of a hundred men, and their ensigne in the Towne Hall.

3 The taking of the Towne and Castle of Lancaster by Sergeant Major Birch.

Printed in the Yeare 1643.

A Punctuall Relation of Passages in *Lancashire*, this weeke.

February 14. 1642.

I Shall not now be troublesome to make a second Relation of what was done the last weeke in our parts, as how it pleased God to deliver *Preston* into our hands, after a sharpe assault upon it and two houres fight by our forces in the Towne, there being divers of quality slaine on the Townes side, and but three common Souldiers on our part, nor how it hath pleased the Almighty to blesse our proceedings there since the taking of that Towne by bringing in multitudes of the Country thereabouts, to joyne with our side, and how our men have taken divers Papists and Malignants of greatest eminency thereabouts, and have caused many others to comply with them & to pay great Fines for their present peace. Nor how Sir *John Seton*, and Colonell *Holland* have all things after their owne mindes In these parts. But my Intent is to proceed to relate of what hath happened since in our parts, viz; That upon Tuesday being the fourteenth of this instant, there was sent from *Preston*, three Captaines and their Companies, to the number of about three hundred, the most of *Blackburne* men, to take a Castle called *Haughton Tower*, (belonging to Sir *Gilbert Haughton*) which lies betwixt *Preston* and *Blackburne*, and was for-

ified

tified with three great peeces of Ordnance, and some say with betwixt thirty and forty Murtheriers, and some say more. Our men approaching neere the said Tower, first shot against it to summon it, whereupon they in the Tower desired halfe an houres time to consider what they should doe, which was granted unto them accordingly, after which the result of the parley was, that they would deliver up the Tower to our men upon Quarter, which was by our men granted unto them as they desired. Whereupon our men (thinking all had beene as was pretended by them) entred the Tower, and Captaine *Starkie* of *Blackborne* a worthy Gentlemen, and his Company were the first that entred into the said Tower, and in the same found good store of Armes, and powder strewed upon the staires, wherefore he with his company, going into the upper roomes of the said Tower to search for more, were most trecherously and perfidiously blowne up by two of them to whom they had before given Quarter, who had a traine of powder laid, & when Captaine *Starkie* and his men, to the number of above one hundred, were above in the house, gave fire to the said traine, and blew both him and all his men, with the top of the house, up; threescore whereof were afterwards found, some without armes and some without legges, and others fearefull spectacles to looke upon. Six of them whom they had given Quarter unto, they have in hold, the rest got away before, but our men have the Tower, and three peeces of great Ordnance that were in it, besides divers Armes. And thus ended this lamentable Tragedy of these perfidious Creatures, whose Religion will allow them to make no conscience of dealing treacherously with Protestants, as also to blow up whole States and Kingdomes at one blast, and for my part I shall no more beleeve the treaties nor cessations that they shall agree to, then I will beleeve that the Pope and Devill can pardon them, when they have broken them.

There was left to keepe *Poulton*, which lyes betwixt *Manchester* and *Wiggan*, Colonell *Ashton*, Captaine *Bulkley* of *Oldham*, Captaine *Scofield* of *Rochdale*, Captaine *Haulx* of *Bury*, and Captaine *Asburst* of *Radcliffe Bridge*, and all their Companies, to the number of 500. Upon Thursday morning last, there came against this Towne within a mile of it (before they had any certaine intelligence) from *Wiggan* of my Lord of *Darbies* Forces, eleven Colours,

two

two Companies of Dragooners and some Troopes of Horse with their Cannons, who marched on so furiously, that by the guidance of some Malignant neighbours, had surrounded the Town before it was well aware, and had so stopt the passages that scarse any helpe could come from the Country to relieve the Towne. The enemy gave the first assault at *Bradstone* gate end of the Towne, where the Towne had three Sconces, but the enemy set upon our men that were in them so resolutely, that they beate them from their workes, and forced them to retreate and leave them, and to runne with much difficultie and hazard towards a mudde wall and chaine which they had a little neater the towne to save themselves; But amongst the rest Captaine *John Arundell* was sore put to it, for as hee retreated towards the Town with 24 men, there was 60. enemies got between him and home, and yet after sharpe bickering, and the losse of a man or two, hee got safe to the Chaine, having slaine one man with his owne hands, and his Souldiers two or three more with their But ends of their Muskets; when the enemy had gained these out-workes they came furiously upon the mudde wall and chaine, and had thought to have broke through all, but there was such sharpe service for a great while together, as I thinke hath seldome beene heard of, they played fore upon our Workes with their Ordnance, and shot quite through our mudde walls, which were two yards thicke, and one of their bullets after it had runne through, hit a man on the Leg and broke it, they shot Iron bullets of five or six pound weight; they also came up to the breast of our workes, even upon the mouthes of our Muskets, but wee received them so valiantly, and played on them so fast that they could not enter there. Whereupon part of them fell off to the left, and entred five houses at the end of the Towne, the first being a Malignants, into which they were freely suffered to come into, and so out of those houses they played on the Reere of our men that kept the Fort, and the rest played as fast on the Front of them, insomuch that our men were forced for a while to give ground from their works; whilst they thus shot out of the houses, they slew two of Captaine *Bucklies* men, and killed Sergeant Major *Leighs* horse under him, and as he was getting on the backe of another, he was shot through the arme, yet hee

and his men ſtood to it very couragiouſly, and hee called forth a Squadron to goe againſt the houſes which the enemy had taken. And one *Scoles* his man, the firſt ſhot he made, kild two of the men that had ſhot Sergeant Major *Leigh* in the Arme, then two of our men entred one of the houſes with the great ends of their Muskets, and cleared that houſe, and entred upon the next where there was ſuch threſhing as never was heard of before, for beſides the hand blowes that paſt the enemy, was ſo deſperate that three times they came to the ends of their Muskets, and catcht hold of them as they went off, then Captaine *John Aſhurſt* broke through a houſe on the backe of them with ſixteene Muſquettiers, and the enemy comming upon him very furiouſly, commanded them all to diſcharge at once, and to cleare the enemy if they could, which was performed ſo well that through Gods providence, that they beate them away, and they never came up againe, but before they went away they fired three of the houſes, but our men pulled downe a houſe before them that it did no further hurt, they alſo killed a Woman and a Childe, whileſt they were in the houſes, and ſwore they would leave neither man nor woman in the Towne. But praiſed be the Almighty, they could not attaine their bloody deſignes, for in concluſion they were beaten both out of the workes and houſes they had taken, and when they heard the Country began to come ſhowting in to our aſſiſtance, with a great deale of loſſe, but more ſhame, they were glad to retire to their hold of *Wiggan* againe: taking along with them two or three Cart loads of dead bodies, and left behinde them in our workes, that they durſt not take with them, Twelve dead, and divers others mortally wounded inſomuch that it is thought there was ſlaine and wounded on their ſide nere upon a hundred men whereof one was a Captaine named *Aſhton* of *Pencket*, and of our ſide we loſt but eight or ten, at the moſt, but never a Commander. The chiefe mannagers of this exploit of theirs was, *Anderton* of *Loſtock*, *Anderton* of *Burchly*, and Sir *Gilbard Garrard*, with ſome others of note, being all Recuſants. Whileſt they were thus buſie fighting at *Bonlton*, ſome foure Troopes of Horſe, and ſeaven Colours of Foote, went a plundering about little *Lever*, but durſt not ſtay to doe any great harme. Our men fought like Lyons, and amongſt the reſt Colonell

lonell *Aſhton* himſelfe, behaved himſelfe very valarouſly, and ſhot with his owne hands as faſt as he was able. And I verily believe a ſharper bout hath never beene in our Country fought. And indeed, God did both exceedingly put courage into our men, and alſo fight for them, otherwiſe in all likelyhood, wee had both loſt the day, the Towne, our lives and all. There came to have aided us all the *Club* men in *Middleton*, *Ouldham*, and *Rachdale*, and old Captaine *Radcliffe*, with two hundred freſh Souldiers from *Manchester*, beſides the Country thereabouts to the number of one thouſand five hundred men, but it was too late, they were gone away to *Wiggan* before theſe came.

From *Preſton* there was ſent Sergeant Major *Birch* to *Lancaſter*, to view whether the Towne were fortified ſtrongly againſt him or no, who finding no great oppoſition with his owne Company, entred the Towne, and after the Towne joyned with him, and they went againſt the Caſtle, wherein was Maſter *Kirby*, one of the Knights of the ſhire, and Sir *Jo. Girlington*, with ſome other forces, who perceiving they were not able to reſiſt, ſtole away out of the Caſtle, and ſo Captaine *Birch* tooke poſſeſſion of it.

FINIS.

The Cities Propoſitions, AND THE PARLIAMENTS Anſvver.

Printed at *London* by *Richard Cotes*, Printer to the Honorable City of *London*. 1642.

Commune Concilium tentum in Camera Guild-hall *Civitatis* London, *vicesimo primo die* Februarii 1642. *post meridiem, Annoque Regni Domini nostri* Caroli, *nunc Regis* Angliæ, &c. *decimo octavo, coram* Isaac Pennington *Majore, secundo tempore, Civitatis* London, Jacob. Garrad *Milite*, Thoma Atkin, Johan. Wollaston *Milite*, Thoma Adams, Johan. Warner, Georgio Garret *Milite*, Johan. Fowke, Jacobo Bunce, Willi. Gibbs, & Richardo Chambers, *ejusdem Civitatis Aldermannis, ac* Johan. Langham *Aldermanno & uno vicecomitum Civitatis prædictæ, necnon majore parte Communariorum de Communi Concilio prædictæ Civitatis tunc & ibidem Assemblat.*

THis day Master Alderman *Fowke* made report unto this Common-Councell, that himselfe and the rest of the Committees appointed by Order of Common-Councell, held the Eighteenth of this instant *February*, did accordingly yesterday humbly informe both Houses of Parliament, that their desire of the Loane of threescore thousand pounds to supply the Army signified by divers of the Lords and Commons to the said Court was taken forthwith into consideration. And notwithstanding the great summes formerly lent by the City, they did with much chearefullnesse and alacrity vote to do their uttermost indevour to raise the said sumpne with all expedition.

And

And for the better promoting the ſaid Worke, the Lord Major, Aldermen, and Commons then preſent, did each declare what they would lend reſpectively towards the furniſhing therof. And cauſed an Order to be preſently made and Printed, and ſent out to the Miniſters of the ſeverall Pariſhes, to be publiſhed in the Churches, and to ſtirre up the Pariſhioners effectually to advance the remainder of the ſaid threeſcore thouſand pounds. And that the Common Councell men and Church-wardens ſhould repaire to every Inhabitant and Lodger within their ſeverall Pariſhes, and perſwade them unto this good work. And the ſaid Committee did further make report, that they did then alſo humbly preſent to both houſes of Parliament, the ſcope and intent of ſuch and ſo many of the Propoſitions referred unto them to be preſented, being to incourage the Subſcriptions of the ſaid threeſcore thouſand pounds, as in ſo ſhort a time they could conceive fit and needfull. And that the Lords and Commons in Parliament did returne thankes to this Common Councell for their great care and readineſſe in promoting the advancement of the ſaid threeſcore thouſand pounds by them deſired, and that they would take the ſaid Propoſitions into due conſideration, The briefe heads whereof were after taken by the Clerke of the Houſe of Peeres. And a Coppy thereof was here now openly read in this Court, and approved of, and Ordered to be entred, The tenor whereof is as followeth.

1. That both Houſes would vouchſafe to advance the raiſing of threeſcore thouſand pounds by their owne example, and by paying it in to the Treaſurers at *Guild-hall*, to the end that the light may incourage others.

2. That they may be eaſed in the rates of the weekely Aſſeſſements, becauſe it exceeds the proportion of the Counties, if it be not too late.

3. That the three thouſand pounds *per* moneth granted out of the weekly Aſſeſſements, may be made foure thouſand pounds *per* moneth.

4. That the Citizens Lands and houſes in the Country, may not be rated for the weekly Aſſeſſements, ſo as they pay in *London*

5. That in regard they are informed that divers miſ-informa-

tions have beene made concerning the City of *London*, by private perſons, it is humbly deſired that hereafter no ſuch credit may be given thereunto, as to be accompted the ſence of the City, unleſſe it proceed from the Court of Aldermen, or Common Councell, ſignified by ſpeciall Meſſengers of their owne, or by the Burgeſſes directed by one of the ſaid Courts.

6. That it will much promote the ſaid Service if the money Aſſeſſed by vertue of divers Ordinances be collected forthwith in *London* and other parts of the Kingdome, that the charge may not wholly lie upon the willing part, for that otherwiſe the well-affected will be either deſtroyed with them, or for them; with them if they ſhould refuſe as others doe; or for them, by contributing alone to the publike ſafety, more then their eſtates will beare.

7. That ſearch may be made without the Liberties in the parts adjacent for ſuſpected perſons, and that upon the disbanding thoſe that are called the Kings Army may be enjoyned to go to their ſeverall habitations, and not to come to *London*, to the diſturbance of the peace, ſafety, and welfare of the ſaid City, and of the good government thereof; and that during the time of the Treaty and Ceſſation, none of the ſaid Army may be permitted to come to the City.

8. That to prevent miſapprehenſions and jealouſies concerning the preſent proceedings of both Houſes of Parliament, about the Treaty and Ceſſation, and disbanding; it is humbly prayed it may be declared that the reſolutions of both Houſes is the ſame, as at the firſt, that nothing ſhall be done but that which tends to the ſecurity of the true reformed Proteſtant Religion, the juſt Liberties of the Subjects, and Priviledges of Parliament.

9. That the Ordinances of the weekly Aſſeſſements may paſſe forthwith for the ſecurities of the re-imburſing of the threeſcore thouſand pounds, which otherwiſe will not be raiſed.

Alſo this Court taking into conſideration the reſidue of the particulars referred unto the ſaid Committee to be preſented to both houſes of Parliament, and the ſaid Committees opinion thereupon; and apprehending that the propoſitions lately ſent

to

to his Majesty by both Houses of Parliament, doe eminently tend to the preservation of our Religion, Lawes, and Liberties, and to a Reformation of what is amisse in Church and Common-wealth, doe order the said Committee to render from this City all humble thankfulnesse to both the said Houses for their great care therein, and to present their farther humble desires as followeth.

First, that his Excellency, the Earle of *Essex*, be desired to take order:

1. That the broken Regiments, and Troopes in his Army may be reduced and made 1200. in each Regiment, and 80. in each Troope, to the end that the excessive charge of paying more Officers then are necessary, may be avoided, and the Countries which want Officers may be supplied, and such as are most scandalous may be cashiered.

2. That speciall care be taken that the common Souldiers be duly paid from time to time, without which they cannot subsist, and that for the better effecting thereof (a great part of them being raised out of the City) that an honest able man be there chosen for each Regiment of horse & foot respectively, to muster & pay the said Souldiers, and view their Armes, causing them to be made good according to the rules of War, and that fit allowance be given to the said Paymasters for their Service.

3. That in regard this unhappy and unnaturall Warre is lengthned out beyond expectation, and the Officers of the said Army have already received great pay, and are engaged in the publike cause as well as others, who have lent great summes of mony to pay them, that therefore they will so farre expresse their good affections to the King and Parliament, as to forbeare one halfe of their areares and future pay upon the publike Faith.

4. That the said Officers and Souldiers may take such an oath as is used in times of warre in other countries to be faithfull to those that imploy them, and from whom they receive their pay.

5. That such prisoners as already are or hereafter shall be ta-

ken by any of the ſaid Army if they cannot bee enterchanged, may be uſed as they are or ſhall be uſed which are or ſhall bee taken by thoſe who are called the Kings Army.

6. That all unneceſſary charges about the traine of Artillery and otherwiſe bee taken away, and that honeſt and able paymaſters be thereto appointed, who may carefully enquire and repreſent what charges are ſuperfluous.

2. That in the intended treaty ſuch care bee taken for the indemnity of the Citie, and Citizens of *London*, and of the priviledges thereof as may ſecure them, and be a witneſſe to the preſent and future generations of their fidelity to the King and Parliament.

3. That our dangers being great and our ſinnes greater (whereof we have beene ſeaſonably put in minde by a late Ordinance of both houſes of Parliament) there may be a Religious covenant and firme aſſociation forthwith entred into by the Lords and Commons, Citie, Army, and all well-affected in the Kingdome, according to a promiſe publikely made at a Common Hall, in the name of both the ſaid Houſes; in expectation whereof the Citie then freely lent one hundred thouſand pounds. And that the Rents, Revenues, Goods, Monies and Eſtates of ſuch as ſhall refuſe to enter into that Covenant and Aſſociation be imployed in ſuch manner and proportion as both the ſaid Houſes ſhall thinke fit and their perſons ſecured for the good and ſafety of the Kingdome.

Die

Die Jovis 23. *Feb.* 1642.

The Parliaments Anſwer to the Cities Propoſitions.

THe Houſe being informed, That there were ſome of the Aldermen and Common Councell at the doore with ſome meſſage from the Citie, they were called in; And Alderman *Fowke* in name of the reſt informed the Houſe, that they came from the repreſentative body of the Citie of *London*, That they had agreed upon ſome heads of Propoſitions, which they thought fit to preſent to this Houſe.

The firſt is concerning a reformation to be made in the Army.

The ſecond for their Indempnity in adhering to the Parliament.

The third for a Religious Covenant to be entred into, and an aſſociation for the defence of Religion and Libertie in caſe the Treaty take not effect; And deſired the leave and approbation of this Houſe to preſent the like to the Lords; and preſented in writing the Propoſitions at large, agreed on by the Common Councell, which were read; And it was thereupon reſolved upon the Queſtion, That in the intended Treaty ſuch care bee taken for the indempnity of the Citie and Citizens of *London*, and of the Priviledges thereof as may ſecure them, and be a witneſſe to the preſent and future generations of their fidelitie to the King and Parliament. According to the deſires of the Citizens, this day preſented from the Common Councell.

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The Citizens were againe called in, and Master Speaker by the command of the House told them that the House was very sensible of the great care and good affections of the City, expressed upon all occasions, and doe returne them thankes for it: And as for the second Proposition touching the indempnity of the Citizens, they have taken order in it, and doe well approve of their going to the Lords: The other two Propositions being matters of great importance and consequence, they will take into a speedy and serious consideration.

H. Elsynge Cler. Parl. D. Com.

The like Propositions and humble desires from the City of *London* were presented to the House of Peeres, who returned an Answer to the same effect.

FINIS.

A 3

LETTER

OF

Dangerous Conſequence,

From Sergeant Major Ogle, *to Sir* Nicholas Criſp *at Oxford.*

As it was Intercepted by Colonell *Goodwin* of the PARLIAMENTS Forces.

Together with the Examination of the Meſſenger, in the Coller of whoſe Doublet the ſaid Letter was found.

Ordered by the Commons in Parliament, That this Letter and Examination be forthwith printed and publiſhed:

H: Elſynge, Cler. Parl. D. Com.

London, Printed for EDW: HUSBANDS,
February 27. 1642.

A LETTER

OF

Dangerous Consequence,

From Sergeant Major Ogle, to Sir Nicholas Crisp at Oxford.

As it was Intercepted by Colonell Goodwin of the PARLIAMENTS Forces.

Together with the Examination of the Messenger, in the Collar of whose Doublet the said Letter was found.

O*Rdered by the Commons in Parliament, That this Letter and Examination be forthwith printed and published.*

H: Elsynge, Cler. Parl. D. Com.

London, Printed for EDW: HUSBANDS,
February 27. 1642.

A Letter from Sergeant Major *Ogle* to Sir *Nicholas Criſp*, as appears by the Examination (herewith printed) of the Meſſenger, in whoſe coller the Letter was found, who was intercepted by Colonell *Goodwyn*; Sergeant Major *Ogle* likewiſe being examined before a Committee, confeſſeth the Letter to be all of his own hand, and by him ſent to Sir *Nicholas Criſp* by the ſame Meſſenger, but affirms, that the Letter intends nothing elſe, but to deſire a reſolution from Sir *Nicholas Criſp*, touching ſome lands which he had offered him formerly to ſell: And this is all he will yet confeſſe; and what appearance this has of truth, deducible from this Letter, let the Reader judge.

A Letter of dangerous consequence from Sergeant Major Ogle, to Sir Nicholas Crisp at Oxford.

Noble Sir,

SInce your departure from hence, I writ you a Letter which I hope came to your hands; If I had knowne of your bosome-friends coming to you, I should have sent, and imparted that which now I cannot: But since you have the conveniency and safety of Mr. *Colwells* coming hither, Pray let me receive a finall determination, and hang no longer in suspence, whether any thing is to be done or no in that businesse we spoke. I want nothing but money to effect it, but in case there be either a difficulty in the thing, or a dislike or dispute of me for the Actor, pray let me know; and in case there be some reasons which I am ignorant of, to hinder what we spoke of, then M. *Colwell* can tell you somewhat I wished him to write to you, which upon the receit of money I shall bring along with me to you speedily. In a word Three thousand five hundred pound will serve

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to effect that, which will be an extraordinary benefit and advantage, if not a final happy conclusion to what we both desire, which money if you will give Master *Colwell* order to furnish me with, Ile give him that Land and Colery which I spoke to you in security for the same; And speedily come to you well prepared when I shall take a full order for your satisfaction: However pray let me know your positive determination, and of what account and reckoning (if any at all) I am there, which how bad or small soever it be, I would willingly repair by this, or some other notable way wherein I might be entrusted: your candidnesse herein, I shall take for an extraordinary evidence of your friendship, which till death I will requite by resting

Your faithfull Friend to serve you,

THEOPHILUS PHILOBRITANIS.

THe newes here is, that the Commons yesterday carried up their Votes to the Lords, with reasons declaring their dissent from concurring with the Lords in a Cessation of

Armes

Armes and a Treaty: And that upon theſe reaſons the Commons had Voted the disbanding both Armies preſently, and till that were done no Treaty upon the Propoſitions; which if his MAJESTY would aſſent unto, there ſhould be a Treaty and a Ceſſation of Armes towards a disbanding. One particular circumſtance I will acquaint you with in the carriage of this buſineſſe, which was remarkeable. After the Lords had voted a Ceſſation of Armes and a Treaty, the next morning they ſent a Meſſage to the Commons for a conference to acquaint them with their Votes. While the Meſſengers tarryed for their Anſwer (which uſually is very ſhort, either they will; or they will ſend an Anſwer by Meſſengers of their owne) it was ordered that Colonell *Manwaring*, Captain *Harvey*, Captain *Titchburn*, Captain *Vnderwood*, Captain *Gore*, and divers other Citizens, with Maſter *Caſe*, and Maſter *Woolcocke* and *Burroughs* with other Miniſters, came to the Houſe of Commons, and deſired to be heard, and to deliver ſome reaſons they had in the behalfe of the City, againſt a ceſſation of Armes and a Treaty: Whereupon there was preſent reſolution to call them in: But a Debate of almoſt

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an hour, whether they ſhould be called in before the conference with the Lords or no: After ſeverall Votes the House was divided, and by ten Voices carryed to call them in firſt, and ſo they had the preheminence of the Lords. When they were called in, Colonell *Manwaring* was their ſpokes-man, and tendered a paper conteyning the reaſons: but they were commanded to withdraw, and after ſome debate the paper was receiv'd, and they returnd thanks. You may judge by this what likelyhood there is on other end ſaye by the ſword. If it pleaſe God I come to you I ſhall more inlarge then I dare write. We hear his Majeſty had made Sir *Ralph Hopton* Baron of *Glaſonbury*, but he enjoyed his honour a ſhort ſpace, for he and Six hundred men more of his are ſlain before *Plymmouth*. I have him that I ſent to you upon the Exchange yet, and the reſt you know of ready to do as I direct them. The God of Heaven direct us all aright, and ſettle the peace of this Church and Kingdom. *Vale*.

Pray let me hear ſpeedily from you.

THE

The Examination of Henry Commins, Servant to Master Daniel Colwell, one of the Searchers of the Custome-house London; taken before Colonell Goodwin and Colonell Bulstrode, the 16. of February, 1642.

HE saith, that his Master went from his house in *Bartholomew* lane London, to Oxon, upon Friday last, with Sir *Nicholas Crisp* his Lady, and the Captain *Ogle*, dwelling over against Pallace-yard conduit Westminster, sent by him a Letter to Sir *Nicholas Crisp* to Oxon: Which Letter the said Captain did, together with his Maids help sow up in the Collet of the Doublet of this Examinant, giving him a great charge to deliver the Letter carefully, and not to confesse from whom he had it: And there coming one to speak with Captain *Ogle*, whiles he was sowing in the Letter, he suddenly called this Examinant into his Closet, that he might not be discovered.

And this incloſed Note the Examinant saith, was sent from Sir *Nicholas Crisp* his Servant, unto his Master.

Henry Commins.

FINIS.

A 4

True and Perfect Relation of the Passages in DEVONSHIRE this Weeke.

How all the *Devonshire* Forces met at *Kings-Bridge*, and marched to *Modburie*, being eight or nine thousand; where they joyned with *Bastoll* and *Biddifords* men, where they set upon Sir *Ralph Hoptons* Forces, and slew many of them, and tooke a thousand Armes from them.

As also how the Cavalliers are forced to leave siege of *Plymouth*, and in their flight left three great Guns.

feb: 28 1642

Printed at *London* for *John Bellamy* and *Ralph Smith*. 1642.

A True and Perfect Relation of the Passages in DEVONSHIRE this Week.

How all the Devonshire Forces met at King Bridge, and marched [illegible] to come thoughts [illegible] Bassell and Biddeford [illegible] upon Sir Ralph Hopton [illegible] and slew many of them, and took a thousand Arms from them.

As also how the Cavalliers are forced to leave siege of Plymouth, and in their [illegible] three great Guns.

Printed at London for John Bellamy and Ralph Smith, 1642.

A True and perfect Relation of the Passages in *Devonshire* this Weeke.

Plymouth Feb. 24. 1642.

SIR,

WHat comfort your kinde and most acceptable Letter hath afforded unto me, I cannot expresse, the good Lord of his abundant goodnesse make you amends for it; this weeke (as you supposed) hath beene a weeke of mighty deliverance unto us, the Lord give us hearts that we may never forget to magnifie his goodnesse; and for mine owne part, that I may shew it in my life and practise.

On Tuesday last, all the *Devonshire* forces met at *Kingsbridge*, and marched towards *Modbury*, they were in all, as is supposed, eight or nine thousand at the least, and came to *Modbury* about noone, it

being not above five miles distant, where the Cavaliers had strongly fortified themselves with breſt Workes, and laid all the hedges round about the Towne, for halfe a miles compaſſe, with Muſquetiers: there went from hence the *Lordon* Gray-coats and about foure hundred Horſe, and Dragooners, who came time enough to doe good ſervice, but the *Baſtable* and *Bidd ford* men were the firſt that came on, before they were aware, about halfe a mile ere they came to the Towne, not expecting to be charged by the enemy ſo ſoone, yet ſo forward and deſperate were the Cavallieres, that they let flye amaine upon them, but did little or no execution, nor did abate the courage of the aſſailants; but the *Baſtable* men went on with ſuch abundance of reſolution, as if they feared not bullets; and the whole Army comming up, and our men joyning with them, they beate the Cavallieres from hedge to hedge. The fight beganne about one of the clocke at noone, and towards night they drave moſt of them into the Towne, and to their Workes, where they made a very hot defence, and had many men ſlaine, which they perceiving, and our Forces having beaten them out of their Workes, and falling upon them with undaunted courage, the Chiefe of them finding the ſervice to be too hot for them, privately ſtole away about three of the clocke in the morning, (the fight continuing all night) and by degrees drew away all their Forces, by a way which the Eaſterne Army ſuppoſed was kept by our men, but in truth neglected

by both, onely their haſte forced them to leave their Armes behinde them, and ſome threeſcore of their Dragooners to keepe our men in ſuſpence, with command to keepe ſhooting continually, untill the day appeared, and then to take their Horſes and to follow them; but when day came on, our men found out their drift, how they were deluded, and purſued them, tooke fourteſcore priſoners, and many Horſe, much Armes ſcattered in the way, which they were faine to caſt off, that they might flye the faſter.

Beſides, I ſhould have told you, that our Horſe and Foote, as they went from hence towards *Modbury*, on Munday night laſt, viſited Fleete Houſe, where Baronet *Heale* dwels, and there tooke about twenty Horſe, with ſome Priſoners; our Army have taken in all above a thouſand Armes, double the number they tooke from us at *Liskerd*; we loſt ſeven men that were ſlaine, and Sergeant major *Herberts* Lieutenant, and ſix others that were taken priſoners by adventuring too farre amongſt their enemies: it is ſuppoſed that they have a hundred men ſlaine, beſides abundance hurt, we have three or foure hurt, but not dangerouſly; we heare there are a thouſand men runne from the Cavalliers ſince they came from *Modbury*: our men are ſo valiant and reſolute, that they have gone out here-abouts from *Stone-houſe* (before the defeate at *Modbury*) and taken many priſoners; and ſince alſo this evening, Captaine *Boskowen* with a partie of horſe hath

brought in 12. prisoners, of which there are two Captaines, *viz.* Captaine *Nevill Blight* (a furious Malignant) and one Captaine *Pomeroy* that was sent to *London* by water with the Sheriffe, but escaped thence; thus you see how the Lord doth follow us with mercy upon mercy; I desire and will indeavour to follow him with Prayers and prayses. We heare Sir *Nicolas Slanie* received a deaths wound at *Modbury*, and fell dead off his horse before he came to *Plymton*, which I hope is true. The Cavaleers are most of them fled into *Cork*, not daring to continue their siege; onely there are some left at *Tauistocke*, from whence I presume they will flie when they heare of the approach of our Army, which I hope will advance that way to morrow. Cease not in your prayers for us, as I hope I shall not for you: remayning

Plymouth 24. *Febr.* 1642. *Your thankefull true friend.*

SIR,

SIR,

THe newes we have here (bleſſed be God for it) the Cavalliers are forced to leave their ſiege of *Plymouth*, and to flie with ſuch haſt as they have left three great Guns behind them, and ſome pouder; I hope they are ſmitten with more feare then ever we were; I hope our Forces will purſue them to morrow, and not ſuffer them to gather a head (as they did formerly) I wiſh and pray for your health: remayning

Yours.

Plymouth
24. *Febr.* 1642.

Alderman *Futtock* the Maſter of the *Newcaſtle* ſhip, which was hired by the Earle of *Stamford* to batter Sir *Raph Hopton* at *Salt-Aſh*, that betrayed his truſt, is taken, and with him Captaine *Nevill Blight*, and divers others.

FINIS.

K. P.P. London

Numb. 29.

SPECIALL

PASSAGES

And certain Informations from ſeverall places, Collected for the uſe of all that deſire to be truely Informed.

From *Tueſday* the 21. of *February*, to *Tueſday* the 28 of *February*. 1643.

THe vigilant Lord *Gray* underſtanding that in the Countie of Rutland, the Lord *Camden* and the Lord *Nowell* began to prepare and put themſelves in Arms, ſent a partie from Leiceſter and ſurpriſed or ſcattered them all. A good way, had it been taken in time when the enemy was lowe; but he being now potent, it were high time to joyn and fall upon the head quarters.

The Lord *Brook* came this week with about 400. foot, and 200. Commanders from Northampton to Coventrey, where he was joyfully entertained, and promiſed all poſſible aſſiſtance both by that Citie and parts adjacent.

The Kings Majeſtie ſent this week a Letter to the Parliament, haſtning them in anſwer to his Propoſitions; and tels them they muſt not take it ill if any thing unpleaſant intervene.

The Lord Generall ſent alſo a Letter, intimating his deſire, that as they had agreed to a ceſſation without him, ſo they might, if they pleaſed, compleat it.

The Letters from the North, writ by Sir *John Hotham*, tell that the Queens Majeſtie, with a Fleet of 17. ſayl, was ſeen hovering upon the Coaſt betweene Hull and Newcaſtle; there is a probabilitie that ſome ſhips ſent from London, though long firſt, are got to Newcaſtle and hinder them from coming in, and that if the Commiſſions be large enough they may fight. Some ſay ſhe is landed at Scarborow, or would laud there: other Letters ſay, that the

Lord of Newcastle is gone from York with 2000. horse, East from York, the better to accommodate the Queen at her landing. But others say, that he was as wise at York as they at Oxford: for upon notice an secret assurance that a cessation should be, and Treatie or all should fall apeeces, they both have got them into good quarters, the one in Glocestershire, and the other in Yorkshire.

Letters from Sussex say, that Sir *William Waller* is arrived at last at Chichester, with 3. or 400. horse, and shall have more when they shall be got to be willing. Its reported he went so much out of his way upon notice that the Enemy would again to that City and Winchester: but the truth is, he could get no Forces, his 10 troops, some of them, were but 10. and 15. strong.

The Letters from the West say, that the siege of Plimouth is raised, that *Ruthin* went to my Lord of Stamford by sea with a considerable Force, and part of the Devonshire men are as far as Modburg, either to raise the siege, being not raised, or to block them up.

From *Gloucestershire*.

The poore County of Gloucester is like suddenly to be undone, here is a numerous Enemy come into it, who for ought we can perceive will leave us nothing but skin and bones, and if all parts be in our condition, His Majestie will soon have a Kingdom of Beggers, much good may it do his Cavaliers. The gracious P. *Robert* is here requiting us for all the moneys we gave legally and illegally to redeeme his and his Fathers lands in Germany: we in Gloucestershire I hope may pray that God would recompence the kindnesse that he and his kindred have shewed to this Countie upon their posteritie for ever. Sir *William Waler* we have expected long, but heare not of him.

The Commons House this week agreed to have the Committee for safetie of the Kingdom, reduced to the persons and number first instituted

The Lords sent the Lord *Say*, and Lord *Howard*, and the Commons Mr. *Pim*, Sir *John Clotworthy*, and others, to Windsor to my Lord Generall, to draw up the heads of the Cessation of Armes: which were agreed upon to this purpose, but submitted to the Houses.

First, that all Arms, Ammunition, victuals, money, and other commodities passing without such a safe conduct that may warrant the

the paſſage, ſhall be free bootie, as if no ſuch ceſſation were agreed on at all.

Secondly, that all manner of perſons paſſing without ſuch a ſafe conduct as is before mentioned, ſhall remaine good prize, as if no Ceſſation were.

Thirdly, that his Majeſties forces in Oxford ſhall advance no nearer Windſor then Wheatly; and in Buckinghamſhire, no nearer Alesbury then Brill; and that in Barkſhire the forces on both ſides advance no nearer each other then they now are: and that the Parliament forces in Oxfordſhire advance no farther then Henley towards Oxford; and thoſe in Buckinghamſhire advance no neerer Oxford then Alesbury: and that his Majeſties forces ſhall take no quarters above 12. miles any way from Oxford, and that the Parliament forces ſhall take no new quarters above 12. miles from Windſor.

Fourthly, no ſiege ſhall be begun or continued againſt Glouceſter, that his Majeſties forces now imployed in that ſiege ſhall retire to Ciſſiter, and Malmsburie, or to Oxford if they pleaſe. And that the Parliament forces in Wilſhire take up their quarters in the Vies and Chipnam, and the Parliament forces that are in Glouceſter there remain, and thoſe at Briſtol in Buſtoll, or if they pleaſe come to Windſor: and that the Welſh and all forces with them drawn to Glouceſter ſhall depart into their quarters where they were before.

Fifthly, that the ſiege be removed before Plimouth, or that the Parliament forces be permitted to raiſe it if they can.

Sixthly, that the Ceſſation be not violated on either ſide, no act of hoſtilitie be immediately commenced, but that the Generall be made acquainted by the partie grieved, and 3. dayes allowed for ſatisfaction, and if ſatisfaction be not given or accepted, then 3. daies be for hoſtilitie be begun be paſt; this is to be obſerved alſo in the remoter Armies by the Commanders in chief.

Seventhly, that all forces in England and Wales not before mentioned, ſhall remain in the ſame quarters as they are at the time of publiſhing this Ceſſation, and under the ſame conditions expreſt in the Articles before.

The Commons having concurred in the matter of theſe Articles, as being as good as can be made, and when they are drawn up

into form they are to be ſent immediately.

The Lord Generall hath ſent to the Citie, intimating his deſires to a reduction of the army, and of anſwering their deſires that way; but the Citie preſented their deſires to the Houſe of Commons, as in relation to them and my Lord Generall, for their further incouragement if occaſion in matter of ſupplyes.

Great wars are like to be in Germany and other parts this next yeer; the Emperour will be Generall of his forces, and go in perſon with them, to which he is incouraged becauſe he proſpered ſo well when he was laſt there. The Princes Ambaſſadours at *Frankefort* propound peace, being weary of warre, but the great wheels of Spaine and France know not how to fall upon a treatie; Spaine though ſo poore that he is conſtrained to melt his plate, will not ſeek; France hath no reaſon being on the gaining hand. The marriage is fully agreed between the Elector of Brandenburg and the young Queen of Sweden, the conjunction of theſe two States preſents the next Heir the moſt conſiderable Prince of Chriſtendome: The Armies beyond Seas for preſent are in this ſtate, the Commander in chief in Cataloma, for the French hath beat a Spaniſh Convoy neer Taragon. The Pope hath a gallant Army whether he intends to ſend it into Ireland or England for the advance of the Proteſtant Religion, or what he will do with it is not yet known. The Spaniſh Miſainers have ſurpriſed Tortous. The French and Imperiall partie are like to fight ſhortly in Wirtenburg land. The King of France is ſick at St. Germaa not without danger of death. The revived King of Denmark is again ſquandring ſome of his tole to attach Hamburg, *Pycolominey* was going to relieve Friburg (now beſieged by *Torſtenſon*, to his great coſt and loſſe of men) but there came a partie againſt him that made him flee: *Jo. De Wert* hath had a loſſe in falling upon a Swediſh partie commanded by *Wigenſtein*. The influence which the States generall have in the Prince of *Orange* (and he in them each to claw the other) is like to ſhake that deep laid ſtate if it be not timely prevented, tis like will pay as dear for their ſuffering or conniving at Popery, as we in England have done ere long, and be conſtrained to extirpate head and tail of them.

From Staffordſhire its written, that Collonell *Haſtings* having ſecured himſelf in his tower, during the Lord *Grays* being neer him, left it and went towards Stafford, and firſt intended to take Burton upon

upon Trent as he went: but the Inhabitants having notice came out (men and boyes) and being about 100. he demanded the Town, the people bid him win it and weare it. But the valiant Collonel though ſtrong 500. thought not good to charge them, but went immediately to Stafford among the Papiſts, where he hath the beſt welcome that can be given (for none give ſo great welcome to the Kings ſouldiers that fight for the true Proteſtant Religion and Liberties of the Subject as they do.) There was a Sea Captain brought 2. letters which he had intercepted, they were ſent to the Queene and P. *Rupert*.

The affairs in Yorkſhire go very well, the Lord *New-Caſtle* is not above 3000. in York and out of it, for all his zeal for the Proteſtant Religion, there's few ſtay with him but Papiſts: and the L. *Fairfax* and Sir *John Hotham* have but a ſpeedie ſupply of money, they will be ſo farre from ſitting ſtill, that you will find they will make ſhort work, and quickly drive the great Earl out of the field.

They write from Lincolnſhire, that Lincolnſhire and Yorkſhire men are ſetting upon Newarke, and its hoped they will be maſters of it ſuddenly: they came before it Friday. They wonder how it ſhould be ſo could in the South that nothing is done, and that in the North ſo much is done.

Letters are come that ſay, her Majeſtie is come to York with 40. horſe, landing at Burlington, and that the Lord *Fairfax* hath ſent out a partie againſt the Lord *New-Caſtle* into the Eaſt, riding about Beverley, and ſome ſay they have fought.

Letters are come from Stonyſtratford which inform to this effect, That forces about 1500. are come thither for new quarters, and it is conceived will poſſeſſe themſelves either of both the roads of St. Albons, and Hatfield, and ſo keep all manner of proviſions of cattell from us, or elſe go to Cambridge and poſſeſſe themſelves of that, and ſo wholly ſpoil the aſſociation of thoſe parts, who this week offered to bring 40000. right men into the field had they but Arms; and all this is becauſe we ſtand upon a defenſive poſture, and get not a flying Army of 3. or 4000. horſe, which is generally beleeved would alone do the work: and let London conſider what all their forces, works, and home preparations will do good, if they ſend not ſuch a power abroad to keep the wayes open that proviſions and commodities may have free paſſage.

From *Salisburie.*

Our condition is very ſad, we were in this Countie very unanimous for the Parliament, and readie to have gone againſt the Enemie, and to have made ſhort work of the buſineſſe: for in a Countrey in which is no walled towns, or towns of much ſtrength, what reſiſtance can be expected from a defenſive poſture? The Enemie is come, and over-running all our Countrey; we are glad to lay down our arms, necks, and all to the Conquerer. The Lord in mercie ſend us peace, if war cannot procure it.

Plimouth 24. *Febr.*

Our forces long expected came to Maudbury, where they met the Corniſh Cavaliers, being 1500 ſome ſay more; they had ſtrongly there fortified themſelves, beſides thoſe that Sir *Ralph Hopton* had here at Stoke, and Sir *Bevill Preenſeild* at Plymton, which environed us. But it pleaſed God after a long and violent skirmiſh, to give our forces the victory. The time of fight continued from 12. at noon on Tueſday laſt, untill an houre before the next day, at which time the Cavaliers fled diſcomforted, Sir *Nic. Slanning* baſely before forſaking them, and came to Plymton in ſuch ſtate, as when he came there all his parts fell aſhevering, and he went thence to Stoke to Sir *Ralph Hopton*, who went from his Leaguer at Stoke alſo ſo diſmayed as he and all his fled, leaving the victuals (which were neer ready dreſt) behind them; their Souldiers at Plymton went thence, and would yeeld no obedience to their Commanders, ſo far as to ſtand and go in a body together thence. Our forces purſued them not as they could have done us, but ſuch terror were they and the reſt poſſeſſed with, that they left great ſtore of Arms behind them, both at Maudbury, and on their way farre more then were loſt at Liſcard. And now our forces ſome being come hither, I mean thoſe that went home from Maudbury, went out this afternoon and met on this ſide Saltaſh paſſages with ſome of the Cavaliers, and brought them in being 7. of them, amongſt whom was *Nevel Blight*, one of the carriers of the Corniſh Petition formerly ſent to his Majeſtie, one of the cauſers (as is known) of theſe Weſterne diviſions.

Another. *Plimouth* 24. *Febr.*

Our forces fell on the Hoptonians at Maudbury on Tueſday laſt, from whence they fled next day about 3. of the clock in the morning

morning privately, leaving in the Town onely about 100. Dragoons to keep firing on our men whileſt the reſt ran away by the light. Some that were in the battell report that they tooke 500. arms, and 4. peeces of Ordnance; beſides almoſt 1000. Arms more which they left behind them in the flight, that were taken up by the country people. The Cornish are ſo tyred with the tyrannous taxations of that Sir ſheep-ſtealer, Sir *Ralph Hopton*, that tis thought they will never be gathered into a body again.

On Munday next, our forces which are now at Plymton (conſiſting of about 100. horſe and foot) will advance towards Cornwell.

The Lord of *Stamford* is 1000 ſtrong, as appeared at his Muſter after the defeat near Maudbury.

Exeter 25. of Febr.

Upon Sir *Ralph Hoptons* remove all from Plimouth to Maudbury, our men marcht towards them at Maudbury, and beſieged it cloſe, wherein were about 12. or 13. hundred: they thinking themſelves too weak for ours, ſent to them that lay ſiege at Plimouth to come to help them, ſo they were fain to leave their ſiege at Plimouth, and drew themſelves into one body; then upon the news of this, ſome troops of our horſe came forth of Plimouth and fell upon a troop of the Cavaliers (one of the beſt troops they had) and took them. Now for the battell at Maudbury it was thus: On Tueſday laſt about 3. of the clock the Enemy ſeeing our men come ſo cloſe upon them, drew out about 200. men, ours did the like; the enemy began upon them firſt, our men lying behind a bank gave them leave to diſcharge the firſt ſhot upon them. Then our men anſwered them with the like, ſo they continued untill night: then the great Guns played on both ſides, and as 'twas Gods will, their Gunner was killed in the beginning of their diſcharging, our men lying on the other ſide the town, beſides thoſe that openly did ſhoot continually into the town at randome, being night the Cavaliers were very deſperate, and thought to fire out our men by long fight, till at laſt our men ſhot from the Canon bals of wild fire which ſtuck in their houſes, and ſet 4. or 5. houſes on fire at one time, notwithſtanding theſe held out ſtill, although their bullets were almoſt ſpent, ſo that they were fain to run to a great houſe that was covered with lead, and cut peeces of lead and ſhot at our men: but the

fire

fire increaſed ſo hot for them that they were faine to leave the Town about 4. aclock in the morning, ſo long the fight continued, ſo the Cavaliers fled, leaving behind them 2. braſſe peeces, 2. Murderers, 150. or about 200. mens armes behind them: now there were not many killed on neither ſide, becauſe it was by night. On our ſide were killed 8. one of them a Captain, ſome 5. hurt, on their ſide (beſides many taken priſoners) were ſlain 30. perſons; whether there were any perſons of note ſlain amongſt them we know not, for the Rogues after they were killed ſtript them ſtarke naked that we might not know them. And one they had ſtript was a tall proper man, onely a paire of ſocks upon his feet, that was not quite dead.

This news ariving at *Oxford*, hath begot an Order there for the revoking of Sir *Ralph Hoptons* Patten of Barronetſhip, and to poſt it back again.

Sir *William Waller* is yet at Farnham, with about 400. Dragoneers (which is all my Lord Generall can ſpare) and ten Troops, which being put together, will make three good ones: with theſe he muſt go againſt Prince *Maurice*, and Prince *Roberts* 5000 horſe, beſides the Welſh, who are 2000. at leaſt.

On Friday, Gloſter was neither blockt up nor beſieged; onely there was a Party of Welſh horſt themſelves, and attempted the Biſhops houſe, which the Gloſter men have fortyfied; its a quarter of a mile without the Wall, thoſe in the houſe underſtanding of their approach, ſent out a file of Musketers, who behind a hedge gave fier all at once upon them, and made them all fly, not looking back untill they came to their quarters again. Captain *John Fines* is come from Briſtoll to Gloceſter with 3. or 400. Dragoneers.

The Lord *Brookes* forces paſſing in their march by the houſe of Sir *Tho. Cave*, demanded the delivery of it, it being fortified, and although they had ſleighted a former power of 150. Dragoneers, yet they opened to him, they had 30. good horſe thence, but no man was permitted to plunder a peny worth.

From Lancaſhire (as well by letters as other relations) tis certainly informed, that *Greenhoe* Caſtle, *Horneby* Caſtle, and *Lanceſter* are taken and poſſeſſed by the Parliaments forces; the particular circumſtances whereof, we want roome to inſert.

Plain Dealing WITH ENGLAND IN Matter of Conscience, BETWEEN The KING and PARLIAMENT.

I. Concerning the Kings most excellent Majesty.
II. Concerning the Parliament.
III. Concerning the grand Reformers.
IV. Concerning the Parliaments Army.
V. Concerning those called Malignants.
VI. Concerning the Cavaliers.

Chrysost. Hom. 8. ad Pop. Antioch.

Nah pater Abrahæ fuit Idolorum cultor, sed in hoc mundo DOMINUS impietatis pœnas non dedit, & meritò: nam si Deus prævenions radicem præscidisset, unde tantus fidei fructus exortus fuisset?

LONDON, 1642
Printed for Tho. Griffin. 1642

Plain Dealing

WITH

ENGLAND,

IN

Matter of Conscience,

BETWEEN

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LONDON,
Printed for Tho. Griffin. 1643.

Plain Dealing with *England*, in matter of Conscience.

AS the actions of the *English* demonstrate the inclination of their hearts, so were their hearts veiled only with a Chirstall, each mans intention would be better known; And the representative body of the State, who are carefull to Cure the present malady would purge the distempered humours to save the much gangred body by cutting of som rotten and some putrified members which infect, infest and invade the republique.

Their profound sighs and earnest prayers might quicken my ingenie, better then the sound of excellent instruments can revive the spirits: to deal plainly with England in matter of conscience concerning the present wars this kingdom groans under, submitting my self modestly to both the head, and body thereof: And if those streams of tears, and sweet perfumes make not my pen fruitfull, and pleasent, pardon my rudeneſſe, and consider the state we are now in.

I. *Concerning the Kings Majestie.*

1 FOr his Regall power, he is (by specall Prerogative) the Lords annointed, the head and sole governour of the Kingdome, established by the law of God, and we his subjects the body, (next under God:) are bound in obedience to him alone. 2. For his parts and virtues, they are rare, surpassing other Princes, of farre that their imitation of his Majesties splendor would not only veil their imperfections, but preserve their lives: make his judgment O God as cleare as the sun to reduce the generall capacity to an influence of justice, peace, Religion, and liberity: and make him a rich and potent king.

II. *Concerning the Parliament.*

11 THe Parliament is as one body, and the chief, or head of this body is the King, and with this agreed all our books, *Dyer, Fol.* 60. *a.* 2. saith the state of Parliament consists of three parts, *viz.* of the King, as the chief head, and of the Lords, the chief and principall members of the body, and of the Commons, Knights Citizens

Citizens, and Burgesses, the inferior Members, and these make the [illegible] of the Parliament. So that it must needs follow, that the King is the Head of this great Body, not divided in law, though he be in distance; for if so, it must needs be, that the body would be destroyed, because it cannot subsist without an Head: Neither do they usurpe any power to themselves more then by the law is due, to stile themselves the Parliament, whose ordinances are published in the Kings name, and under his protection.

The Parliament is the representative Body of the kingdom, and their judgement is our judgment; and they that oppose the judgment of the Parliament, oppose their own judgment, for we have bound ourselves by our consents and election, to stand to their judgement, and determination, so that although the [illegible] and [illegible] danger, he [illegible] the most [illegible] brow of [illegible] ined affair [illegible] indeed the [illegible] which is a [illegible] people, to their law all bu[illegible] have done that which is a [illegible] of the publique safet[illegible]

TIGHTLY

BOUND

III T[illegible] to procure [illegible] word, (for [illegible] may bear a pretence of [illegible] the Church of God;) [illegible] ought to be laboured fo[illegible] And as all rivers retu[illegible] be by help of wise *Arin*[illegible] cleaped, and the golden Fleece, continuance of the Gospell in purity, justice, peace and downy tranquillity, procured and preserved, with the help of those godly *Medeas*, who would make the Church of *England* (that hath so long connived at the papists, and born with them till now they are risen against her to cut her children throats) to be henceforward more wise, and become a glorious Church; not by being made naked like their peace offerings to the golden calfe; as too many would betray us to the Romish whore, aiming therin at the overthrow of the fundamental laws, the change of Religion; and by fire and sword to force us to Idolatry. But by becomming a true reformed protestant church, advansing the Kingdom of *Iesus Christ*, that he may rule in the purity of his Ordinances above all the traditions of men.

IV. Concerning

IV. Concerning the Parliaments Army.

COncerning the *Militia*, I conceive it is warrantable by Law: 1. Because of the necessity of it, *Bracton fol.* 227. *a.* 10. *Rep. fol.* 61. *a.* And secondly in respect of reason, for it doth stand with reason, *Pl. Com. fol.* 13. *b.* Thirdly, it concerns the Common-wealth, *Dyer* 29. *H.* 8. *E.* 4. 23. 13. *H.* 8. 16. And fourthly, in respect of the favourable construction it beareth, 9. *H.* 3. *c.* 29. *alib.* 5. Because of the Kings Charter, *Bracton fol.* 34. where he saith, *De Chartis Regis & factis Regum, non debent; nec possunt Justitiarii, nec privatæ trisonæ disputare:* that is, of the Kings Charters, and his deeds, neither Justice nor private persons may or ought to dispute: It is a rule in the Law, that Judges ought alwayes to make such construction of the deeds of men, and of their Grants, *ut nec res maris* [illegible] they should rather take effect, th[illegible] for a rule, that the Judges shou[illegible] should destroy it selfe; which w[illegible] the Common-wealth, if they s[illegible] *gis valeat & floreat, quam per*[illegible] lth should rather flourish, the[illegible]

FOXING

THose wh[illegible] rts. 1. Evill Councell[illegible] fury against the happy [illegible] Kingdom, seeking the blastin[illegible] suffer not ill counsellors to be [illegible] shall make leane the Commo[illegible] not killed with blood, though with teares. These would take away the lives of our Worthies; as it was plotted against six at one Clap; these would overthrow our lawes, and rob us of our Religion, take away the property of our goods, and compell us to an Arbitrary way of government; that justice may be bought and sold againe; but oh what misery, what sad event would ensue; when the Judges shall affirme it legall, the Clergie wrongfully in their pulpits teach it; and the Cabinet Councell authorize the convenience for matter of State.

The States of *Venice*, jealous of any their members, confederating with enemies, cause them to be strangled, and hanged up between columns confiscate their goods, and estates; banish their children, and make them incapable of government.

In the 18. and 21. of King *James*, the whole house adjudged it treason to alienate the hearts of the subjects, from the Soveraign, which hath been the

Citizens and Burgesses, the inferiour Members, and their make the [illegible] of the Parliament. So that it must needs follow, that the King is the Head of this great Body, not divided in law, though he be in distance, for if so, it must needs be, that the Body would be destroyed, its cause it cannot subsist without an Head: Neither do they usurpe any power to themselves more then by the law is due, to stile themselves the Parliament, whose ordinances are published in the Kings name, and under his protection.

The Parliament is the representative Body of the kingdom, and their judgement is our judgment; and they that oppose the judgment of the Parliament, oppose their own judgment, for we have bound ourselves by our consent and election, to stand to their judgement, and determination, so that although the miserable condition and imminent danger be not manifest to the universal Body, yet the Parliament being the most proper Judges, seeing the wrinkles put on the brow of ruined affaires, ought to be the only Judges of it. And indeed the law which is above a law, is *Salus Populi*, the safety of the people, to the law all ought to submit, and therefore the Parliament have done that which is agreeable both to law, and reason in preferring of the publique safety.

III. *concerning the grand reformers*

THose who labour hard, and take great paines to procure a Reformation, have their warrant out of Gods word, (for whatsoever is dissonant from that, however it may beare a pretence of reformation will rather deform then beautify the Church of God;) but a Reformation according to Gods word ought to be laboured for; and much desired of all the people of God; And as all rivers return to the ocean, so may the labyrinth of this be by help of wise *Ariadnes* cleaped, and the golden Fleece, continuance of the Gospell in purity, justice, peace and downy tranquillity, procured and preserved, with the help of those godly *Medeas*, who would make the Church of England (that hath so long connived at the pastors, and born with them till now they are risen against her to cut her childrens throats) to be henceforward more wise, and become a glorious Church; not by being made naked like their peace offerings to the golden calfe; as too many would betray us to the Romish whore, aiming therein at the overthrow of the fundamental laws, the change of Religion; and by fire and sword to force us to Idolatry. But by becomming a true reformed protestant church, advansing the Kingdom of *Jesus Christ*, that he may rule in the purity of his Ordinances above all the traditions of men.

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V. *Concerning those called Malignants.*

THose who are called Malignants, are of two sorts. 1. Evill Councellors; 2. Evill actors; both burning in their fury against the happy peace, and tranquillity of the Church and Kingdom, seeking the blasting of the Reputation of the State. O God! suffer not ill counsellors to be as a bad spleen, to swell to such a bigness, as shall make lame the Common wealth, that our empty purses, be not filled with blood, though with teares. These would take away the lives of our Worthies; as it was plotted against six at one Clap; these would overthrow our lawes, and rob us of our Religion, take away the property of our goods, and compell us to an Arbitrary way of government; that justice may be bought and sold againe; but oh what misery, what sad event would ensue; when the Judges shall affirme it legall, the Clergie wrongfully in their pulpits teach it, and the Cabinet Councell authorize the convenience for matter of State.

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the

the continuall practice of evil counsellors, and malignants; I humbly desire God to blesse his Majestie; but Oh! that he would be pleased to stirre the Parliament to expiate the distractions of the land with the oblation of the troublers of *England*, who hinder both his, their, and our peace.

VI. Concerning the Cavaliers.

IN my discourse concerning the Cavaliers I shalbe somwhat large, because in them (indeed) is the intent of this discourse; and in speaking of them observe, 1. What kinde of men they are: 2. What their practice hath been, and then you may the better judg what it is to trust them.

1 Observe what kinde of men they are, and that for nation, religion, and estate. 1 For nation: they are a mixt Army, some from *Holland*, of the Dutch; others from *France*, *Ostrale*, and others of the Irish, &c. besides the English Cavaliers; which may prove of dangerous consequence, in case that any of those forreigne nations should come against us with a forraigne Army. They have not onely amongst them many Irish Rebels, but many women that are come over with them, who kill, rob and pillage worse then the men, and are more bloudy and cruell, and at the end of a skirmish, use to pillage the dead corps, and many times finding them wounded, but not dead, with knives that they have for the purpose they cut out their throats, and abuse and launch them in most wofull manner: good Lord rid us of them.

2 For their religion: there are, no doubt, some Protestants, but Papists, Neuters, and Atheists good store: we are in danger of the Popish Cavaliers, that if they should prevaile, then we must look for fire and faggot again, as it was in *Q. Maries* dayes, if not worse. The Newters they are ready for any designe; and the Atheists, I will give you notice of some of their practises: 1. By their blasphemies against heaven; by these and the like words: *We will drinke, and be drunke, whore, and be damned, and will not be beholden to God to save us; we had rather be in hell together, then in heaven with the Roundheads: the divell that made me, damne and ram me into the mouth of a Canon, and shoot me nine miles into hell.* They make Proclamation amongst themselves, that he that can invent some new oath to damne and destroy *Pym* and his adherents, shall have a summe of money given him. 2 By their action they appeare to be many of them no better but plain Atheists; they drink healths *to King Charles, in whom they live, and move, and have their being*: but amongst other things, it is credibly reported, that when they came towards *London* with the King, hoping to get an opportunity of pillaging the City, though His Majesty knew not their intents; His Majesty was asleep one morning when they had a desire to be marching for *London*, who hearing

that

that His Majesty was asleep, they wished that he might not awake in a whole fortnight, and drunk healths to his confusion, and to the confusion of our blessed Lord *Iesus Christ* and his Gospell, as also the confusion of the Lord *Kimbolton*, Sir *Arthur Hazelrig*, M. *Denzill Hollis*, M. *Iohn Pym*, M. *Strode*, M. *Iohn Hampden*, Sir *Iohn Hotham*, the Earl of *Essex*, the Earl of *Warwicke*, Alderman *Pennington* Major, Sargeant Major Generall *Skippon*, Colonel *Iohn Venn*, Alderman *Fulke*, Colonel *Manwaring*. Oh Lord! what a miserable condition were we in, if we should expose our selves to their mercy. 3. What they are in their estates: *Oneale* was a prisoner that broke out of the Tower; many of them are Delinquents to the Parliament, many Malignants, many Irish Rebels, that hope for better pillage here then there; many souldiers from other places, whose livelihood is service in the wars, from one countrey to another, many of them are such as have spent their means which their father left them, and now are glad of so convenient an opportunity, hoping to raise themselves on the ruines of others.

4. What the practice of the Cavaliers is, we may judge, by considering what it hath been, and that shall be declared briefly by their extreme boldnesse with His Majesty, 1. By urging him to undergo all dangers with them; or if His Majesty ever comply with the Parliament, to assure them of a pardon. 2. To grant them the pillage for their paines. 3. That His Majesty would give way for some of the Irish Rebels to come over to assist him, &c. a boldnesse of an infinite height, God bring His Majesty safe home from amongst them.

5 Lastly, their cruelty in their practices gives us most cause of all to beware of them, for that hath been most cruell and bloody, besides their common plundering and pillaging.

1 One *Iane White* of *Leicester*, a woman great with child, they came into her house, the good-woman little thinking that they would have wronged her, but because she did not please them with discourse, they shot her clean through the belly with a brace of bullets, and shoulder.

2. After they had plundred Sir *Edward Rhodes* his house in York-shire, they slew his servant that kept the house.

3. One *William Wright* of *Abbington*, before the Cavaliers came thither, gave counsell, and advice to the rest of the Inhabitants, to stand upon their guard, and oppose them, and therby to keep the said town from violence and oppression, and that the Ammunition of the town might be secured. By the speciall Command of Prince *Rupert* he was condemned by martiall law, and hanged up at his own doore.

4. Two gentlemen of good repute travelling from *London*, were met at

Hounslow

Hounslow at the signe of the Catharine wheel. The Cavaliers hearing
were Citizens, brake violently in upon them, tooke their horses
the stables, and tied them to other horses and caried them away like
these men were caried to P. *Rupert*, and set in a smoky chimny where
were almost choakd and Prince *Rupert* being to march to Hounslow
were drove before, and the Cavaliers followed, threatning every mo
to shoot them, not permitting them to eat, nor so much as to lay
and were ready to starve for cold, and hunger.

5. They executed martiall law on Captaine *Blake*.

6. They cut in peeces the Ministers of *Cicester* after the skirmish
over.

7. A gentlman was hanged in a with upon a tree for saying that he
for the King and Parliament, and no man was suffered to cut him do
so much as to cover his face.

8. Master *Bray* of *Isleworth*, because he sayd that he was for the
and Parliament, they cut off his ears, and gave him thirty wounds
body besides, and when they had done, they tauntingly threw
on a dungill, with this most unchristian scoffe, saying, *let the Dogs
him whole.*

9. Another in the same town they tied by the feet, and when they
drawen him up and down many streets in the town till they were
they shot him to death.

10. They pistolled one *Francis* of *Uxbrige* for saying that he
the King and Parliament as he was coming out of an Inne to go
wife, and children.

11. M. *Pierce* his wife at *Brainford*. A woman that had layen in
but one week; they drove her out of the house in her smocks with the
in her Armes which cost her her own and her childs life.

12. Many more such like cruelties, plunderings and Robberies are
by the bloody Cavaliers; the Lord cease their power and fury and
peace to his glory. Amen.

FINIS.

A 7

DISCOVERY

OF THE

IVGLINGS AND DECEITFVLL IMPOSTVRES

Of a ſcandalous Libell againſt the

PARLIAMENT.

Publiſhed in the forme of a Petition to the Houſes of PARLIAMENT, in the Name of the Inhabitants of *London* and *Weſtminſter*, and Inhabitants of *Southwarke*, pretended to be diſtreſſed in point of Conſcience.

LONDON, 1642.

Printed by G. M. 1643.

A

A Discovery of the juglings and deceitfull impostures of a scandalous Libell against the *Parliament*, Published in the forme of a Petition to the Houses of PARLIAMENT, in the Names, &c.

THE Author of the Libellous paper, stiled, *A Petition to the Houses of Parliament* of the Inhabitants of *London* and *Westminster*, and *Bourough* of *Southwarke*, in the behalfe of themselves and of millions in this Kingdome, distressed in point of conscience, like the Devill disguises himselfe in *Samuels* mantle, and takes upon him the forme of an Angell of light, pretending conscience, and falsely personating the honest inhabitants of those Cities and that Bourough, who remaine to all posterity and future ages, justly and worthily renowned for their love and zeale to Religion, the liberties of their Countrey, and to the *Parliament*, the great and chiefe conservator of them under Heaven. But you may discerne him by the cloven foote by which he enters into his Petition, deviding it selfe into two apparent lyes, one that he hath freely and liberally contributed to the *King* and *Parliament* conjoyn'd, and the other, that his Majesties Person was invaded in battle at *Keinton*.

The grounds of his pretended conscience are of like nature manifestly fallacious; for first, in his Scriptures cited by him, as the Devill did in tempting our Saviour, he changes divine truth into a lye by curtailing it: For it is true, God gives Kingdomes to whom he will, but it is not all the truth, for

God alſo gives them in ſeverall manners, with ſeverall ſorts of power, Some Kingdomes he gives to one man alone, and inveſts him with abſolute power that his will is law, which is commonly called an Abſolute Monarchy: But ſuch power he hath not given to the *King* of *England* (as this man would have us beleeve) His Majeſty in his Declarations diſclaimes it, and pretends to no other power then to governe according to the Lawes made by the ſupreame power of this Kingdome, reſiding by divine providence and ordinance in the three eſtates, which are coordinate, and not ſubordinate in authority, though the truſt of convening them, be by them committed to the *King*, in confidence that he will according to Law, call them together when there ſhall be neede thereof for the Kingdomes good; and in the meane time, ſee to a juſt execution of the Lawes made by them: And when Parliaments are conveened, to them belongs the care of the Kingdome, and of the Lawes, and the examining, puniſhing and reforming of whatſoever is done againſt the Lawes and Kingdome by the *Kings* perſonall command or pretence of his authority. And farewell Religion, Law, Liberty, and all good, if the *Parliament* be and continue obſtructed as now it is, from queſtioning, examining, or puniſhing and reforming things done againſt Law, by colour and countenance of the *Kings* Perſonall will (which is ſubject to be deceived, miſled, corrupted) to the prejudice of the ſubject. And they have alſo power to provide and prepare for the *Kings* royall aſſent further Lawes profitable for the Kingdome. And he that reſiſts theſe powers of *Parliament*, though it be the *King* himſelfe, or by colour of his command, *reſiſts the power ordained of God, and the ordinance of God*, falſifies the late *Proteſtation*, *and ſhall receive for it* (if the word of God be true) *damnation without repentance.*

For the annoynting of *Kings*, before Chriſt exhibited, it was commanded and uſed, as the annoynting of Prieſts and Prophets, becauſe tipicall of the true annoynted Jeſus Chriſt, in his Kingly, Prieſtly, and Prophetical offices. But now there is neither rule, uſe or neceſſity of any ſuch annoynting, Chriſt and his members being the only annoynted of the Lord under the Goſpell.

a See the vindication of *Pſal.* 105.15. lately publiſhed, and the revindication thereof.

Romans

Romans 13. commands *every ſoule* (even *Kings* where they be not the ſupreame power) *to be ſubiect to the higher powers*: ſo as the *King* of *England* is, and ought to be ſubiect to the Lawes, which are the powers eſtabliſhed by the 3 eſtates, for the regulating of all perſons and things within the Kingdome, not alterable by the *Kings* power which is ſubordinate and given him by the Lawes, and by them ſupported and conſerved unto him. And this Scripture ſpeakes only of powers: Legall commands have power in them, and are to be ſubjected unto, but illegall commands are the ſinnes and weakeneſſes of the perſonall will of the *King*, and are not to be ſubmitted unto, and the authour of this Libell hath by chance ſtumbled upon a reaſon for it, where he ſaith, that that which is eviſt cannot be the ſubject of any command, nor induce any obligation upon any man by any authority.

It is certaine that King *Charles* is Gods Miniſter while he executes the Lawes which are the immediate iſſues of the ſupreame power the 3 eſtates; and ſo he hath Gods authority, but *where he proceeds by a deceived and miſled will againſt the Laws, he is* ſaith the Lawyer, *the miniſter of the Devill*. And to fight againſt ſuch as take up Armes againſt the *Parliament*, to protect themſelves and other offenders againſt the Lawes, and to hinder and obſtruct the faid lawfull powers and priviledges of *Parliament*, is to fight for God and the powers ordained by him: and ſuch as take up Armes againſt ſuch powers of *Parliament*, though they have the perſonall commands of the *King* for it, doe fight againſt Gods authority, and againſt God himſelfe.

* Bracton: *Miniſter Diaboli.*

Secondly, from *Calvin* and the harmony of reformed Churches concerning Magiſtracy, nothing can be produced in any wiſe, contrary to what I have ſaid; and if this Authour had expreſſed what they ſay, it would have evidently appeared, and both their writings and practiſes cleerely confirme it, and the Doctrine of the Church of *England* cannot be conceived to fight againſt the Lawes and politick Monarchy of *England*. But this deceivers wicked purpoſe to delude his readers, is further expreſſed by his hiding himſelfe in generalls, and ſhunning the cleere directing and convincing light of diſtinct knowledge.

Thirdly, The law declaratory of Treaſon is the Statute of 25 *E.3.cap.*2. Which firſt declares it to be Treaſon, to compaſſe or imagine the *Kings* death. Secondly, To levy war againſt the *King*, &c. The firſt provides for the *Kings* ſafety in his Perſon: and the other for his *Kingly* power, that it be not obſtructed by the hand of force and violence. And as to reſcue the *Kings* Perſon out of the hands of enemies or thieves by force of Armes, and to fight againſt them that wickedly captivate and carry him away, is not any offence againſt the firſt branch of this Statute: So to raiſe Armes and to fight againſt them that reſiſt and obſtruct his moſt eminent power which is in his *Parliament* and Laws, is not any offence againſt the latter. * And they that by wicked counſels ſeduce the *King* from the *Parliament* and from his Lawes, and his care of ſeeing them executed, to the danger and dammage of his Kingdome, and from his Oath by which he is obliged to both, and draw him to adventure his Perſon in moſt imminent dangers, to protect them in their rebellion againſt the Law and juſt puniſhment thereof by the high Court of *Parliament*, are cleerely Traitors within the firſt branch of this Statute. And they that take up Armes to obſtruct and oppoſe the Lawes and juſtice of the Kingdome, and the due execution thereof, are evidently Traitors within the other branch thereof, which is meant of the *King* in his *politick capacity* [b], his legall Kingly authority, moſt eminently exerciſed, and apparent in his high Court of *Parliament:* This latter clauſe being diſtinct in ſence and meaning from that former concerning his Perſon. And I confidently beleeve, every man not wilfully blinded by malice againſt God and goodneſſe, will eaſily grant that the King may be more certaine and aſſured of ſafety in *White-Hall*, and of Angellicall protection in the way of his Kingly office and duty, then in the hands and power of the Dammees, that for their wicked and damned baſe ends, pretend to aſſiſt and helpe him in wayes contrary to his office, and deſtructive to his Kingdome and people.

* This is the caſe of *Keinton* battle.

[b] *Rex eſt Nomen officij.*

Fourthly, The Earle of *Eſſex* in taking up Armes againſt Queene *Elizabeth*, to remove ſuch from her as he counted his Enemies, offended againſt the ſaid Statute, becauſe upon a private quarrell againſt ſome Peeres and great Officers neere about the

the Queenes Perſon, he being a private man without legall authority, and contrary to Law tooke up Armes and raiſed force to goe to the Queenes Court, to the apparent endangering of her royall Perſon, and ſo it was in Law, both an imagining of her death, and a levying of War againſt the Law and her regall power. But how impertinently, yea malitiouſly this is applyed to the *Parliaments* preſent caſe, is manifeſt to him that hath but halfe an eye. The difference betweene the *King* and *Parliament* is no private quarrell, the *Parliament* is no private perſon, but the higheſt Court of juſtice in the Kingdome, the repreſentative body of the Kingdome, to whom the preſervation of the Kingdome, and of the peace and ſafety thereof and of the Lawes, doth properly and primarily belong, diſcovering ſonnes of *Belial*, wicked men practiſing to undermine the *Parliament* and our Lawes and liberties, by falſe and ſcandalous aſperſions caſt upon the *Parliament*, and lying ſuggeſtions againſt the power of *Parliaments*, and againſt the proceedings and priviledges thereof, whiſpered into the eares of the *King*, to ſeduce and draw him away from his *Parliament*, and his affections from his people, to improve his Perſonall illegall commands, to reſiſt and fruſtrate the lawfull proceedings of his *Parliament* againſt them, to withdraw the great Seale from them, and the members of either Houſe of *Parliament* from their attendance upon the ſervice thereof, and to raiſe a force againſt the *Parliament*, not only to ſhelter themſelves from the hand of juſtice, and keepe the good ſubjects from all uſe and benefit of the Lawes, and deſtroy their properties by forcible pillaging and plundring (which every man ſees to be the ends of their ſaid practiſes, and therefore firſt in their intentions) but alſo *Alexander*-like, by the Sword to cut the gordian knot they could not otherwiſe untie, I meane to deſtroy this perpetuall *Parliament*, before the grievances of the Kingdome contracted before by their wicked counſels be redreſſed, that the reformation intended and deſired, ſhall never receive birth and perfection, diſtilling into the *Kings* mind a wicked and irrationall conceit, that a perpetuall *Parliament* and his Kingly office and power cannot conſiſt. The *Parliament* to defend themſelves and the Kingdome from theſe diabolicall

bolicall designes and practises, and to bring these grand Delinquents to justice, and rescue his Majesty out of their hands tooke up Armes, and at *Keinton* and elsewhere made use thereof. Shall the *Parliaments* performance of their duty and trust become Treason or unlawfull? by what Lawes, reason or sence? Is it no Treason for an inferiour Court to raise force, to execute the Proces thereof, though the *King* expresse his Personall will ever so strongly under his great Seale to the contrary? and shall it be unlawfull or treasonable in the supreame Court to doe it, which hath power to stay and check the proceedings of all inferiour Courts, which the *King* cannot doe by his Personall command.

Hereby may appeare that the *Parliament* hath proceeded in the way of Religion in this great case, and this Libeller hath his desire, but that he cannot see the wood for trees; and there is no need of troubling such able Divines as he Names to convince his ignorance, they are or may be better imployed.

And for Brownists and Seperatists, it is notorious that the *Kings* taking up Armes is so farre from being against them, as it is the only cause that wholesome provisions for the right governing of the Church are not made and setled, that they may be suppressed and wholy rooted out, and that they are fomented, incouraged and increased daily, by the continuance of those Forces in obstruction of the *Parliaments* power and proceedings against them. If a right discipline according to Gods word, and a painefull preaching Ministery were constetled in this Kingdome, such Sectaries and Schismatics would be quickly subdued.

FINIS.

K. P.P. London

Queen's Landed. Numb. 9.

THE KINGDOMES VVeekly Intelligencer:

SENT ABROAD To prevent miſ-information.

From *Tueſday* the 21. of *February*, to *Tueſday* the 28. of *Feb.* 1643.

TUeſday, 21. *February*, There came a Meſſage from his Majeſtie to both Houſes, ſignifying that he had divers dayes ſince ſent Propoſitions to both Houſes for a Treaty and Ceſſation of Armes; and that if both Houſes ſhould condiſcend thereunto (which was as well knowne at *Oxford*, as here that they had agreed to it) that they would ſpeede the ſame; for till the Ceſſation was agreed on, he conceived actions of hoſtilitie did not ceaſe: and hoped it ſhould not be imputed unto him as formerly, till the Ceſſation, he conceived actions of hoſtilitie did continue, which (in the opinion of ſome) was as much as to ſay, I have a Deſigne in hand: let Sir *William Waller* looke to himſelfe, which was a Meſſage of reſpect and faire carriage.

The Parliament being then in debate of the manner of the Ceſſation of Armes, needed no quickning to effect the ſame: They ſent that night, or the next morning being Wedneſday, to the Lord Generall, the Earle of *Eſſex* at *Windſor*, two Lords, and foure Commons, *viz.*

The Lord *Howard* of *Eſcricke*. } Maſter *Pym*.
The Lord Viſcount *Say* and *Seale*. } Sir *Walter Earle*.
Sir *John Corbet*.
Sir *John Clotworthy*.

Whoſe Informations were to adviſe with the Lord Generall, and the Coun-

ſell of Warre about the limitation and qualification of the Ceſſation of Armes agreed on by both Houſes.

The debate of which Ceſſation at *Winſor* tooke a great deale of time, there being preſent the Lord Generall and his Counſell of Warre, and the Committee from the Parliament aforeſaid: The Reſolution then taken concerning the ſame were communicated to the Lords, who communicated the ſame to the Commons at a Conference; to this effect,

That all manner of perſons, Armes, Money, &c. paſſing during the Ceſſation without ſafe conduct ſhall be free bootie, and good prize.

That none of his Majeſties Forces in *Oxfordſhire* and *Buckinghamſhire* ſhall quarter any where this way above 12. miles from *Oxford*, and none of the Parliaments Forces above 12. miles from *Windſor*: The Forces in *Barkſhire*, *Brill*, and *Aylesbury* on both ſides to continue as they are: though this was agreed on at *Windſor* but upon Thurſday: on Friday at *Oxford* they called a Councell of Warre, and becauſe they would make it a difficult thing to have a Ceſſation agreed upon, about 1200. horſe and foote, with foure Drakes marched towards *Stony Stratford* on Fryday night, and now are there, or elſe in *Bedfordſhire*, on purpoſe to breake the Ceſſation, unleſſe they may have freſh quarters in thoſe Counties, and thereby ſtoppe all paſſage from *Warwicke*, *Northampton*, &c. and thoſe parts to *London*, and from *London* to them.

That the Forces in *Glouceſterſhire* of the Kings be quartered at *Cirenceſter*, and *Malmesbury*; and the Parliaments Forces at *Briſtoll*, *Barkely* and *Glouceſter*; but upon notice of the Reſolution at *Windſor*, the Kings Forces are gone to the *Devizes* in *Wiltſhire*, and Sir *Thomas Heale* hath gathered Forces together, and is in *Sherbourne*, and there to quarter during the Ceſſation, if any be agreed on.

If the Ceſſation be violated on either ſide, no action of hoſtilitie is immediatly to follow, but firſt the party grieved is to acquaint the Lo: Generall on the other ſide, and to allow three dayes for ſatisfaction to be given, and in Caſe it be not given or accepted, then five dayes notice to be given before hoſtilitie begin; and the like to be obſerved in the remote Armies by the Commanders in Chiefe. That all other forces in *England* and *Wales* (not before mentioned) ſhall remain in the ſame quarters and places as they are at the time of the publiſhing of the Ceſſation, and under the conditions before mentioned.

It is further agreed on by both Houſes touching the Ceſſation, that it ſhall be no hinderance to any proceeding touching the Aſſotiation of Counties

or

or weekely contributions of money for maintaining of the Army.

On Thurſday laſt there came certaine Intilligence from the North, that fourteene Sayle of *Hollanders*, were ſeene on the Sea coaſts about *Bridlington* and *Scarbrough*, and that Information was brought to *Hull* by a Collier that came from *Newcaſtle*, that the Queene was in one of the Ships, and that they hovered and ſtood of to and fro, at if doubtfull where to land: And it was further informed, that the Earle of *Newcaſtle* with 2500. of his Popiſh Army, was on his march 12. miles into the Eaſtriding of *Yorke*, conceived to goe to meete with the Queene at her landing place in thoſe parts, though hee marcheth his direct way towards *Hull*: but it is rather conceived it was to get freſh quarters for his men who were almoſt ſtarved in *Yorke*; the Forces that Sir *Hugh Cholmley*, and Sir *Matth. Bointon* have in that East-Riding are not able to intercept their March; but a Poſt was ſent away on Tueſday laſt to the Lord *Fairefaxe*, to ſend Sir *Thomas Fairefaxe* out of the Weſtriding upon the Reare of the Popiſh Army, at that time he was upon his March as farre as the Forreſt of *Nottingham* to fall on *Newarke*, but whether he withdrew thence (upon the Meſſage) is not yet knowne.

The City of *London* having agreed on certain Propoſitions at a Common Councell, for the ſafety of the King and Kingdome, Parliament and City, humbly tendred them to the wiſedome of the Parliament for the putting the ſame in execution: one Propoſition was for a Reformation in the Parliaments Army, which they were the more encouraged to deſire, by reaſon the Lord Generall himſelfe had writ a Letter of thankes to the City for ſupplying his Excellency with monies, and that if they conceived there were ſome abuſe in the diſpoſing thereof, that they (from whom the monies came) would propound ſome way for the better husbanding of the ſame: whereupon they propounded to the Parliament, That every Regiment of foot may conſiſt of 1200. and every troop of horſe of 80. that ſo there may be the leſſe pay to the Officers, who have (of money of them) much abuſed the Common-wealth, eſpecially in Muſters; the example is too evident, for when there were ten Troopes aſſigned to Sir *William Waller* to goe into *Glouceſterſhire*, ſome of them had but 20. horſes in a Troope; and yet no doubt have had full pay of the Common-wealth; they propounded further that they might depute one man to be preſent at the Muſteering and payment of every Regiment and Troope, and that perſons ſuſpected not to be faithfull to the ſervice may be Caſheer'd.

Another Propoſition (amongſt others) was that (in caſe the Treatie did not take affect) a Solemne Oath and Covenant may be entred into, firſt by

the Parliament, then by the City, and afterwards by the Kingdome, at leaſt by ſo many as are in the power of the Parliament to propound it unto, and the Parliament by the ſaid Oath and Covenant with God, to Aſſociate themſelves with the City, and then the City with the Kingdome, to the uttermoſt of their Eſtates and Fortunes to defend our Religion, and liberty againſt the Army raiſed to deſtroy both, and to adventure their lives as well as their eſtates in the juſt defence thereof againſt the Papiſts and their adherents, whoſe *Cauſe* the Forces now raiſed againſt the Parliament doe fight for; let the pretence of Prerogative, or Proteſtant Religion, or what elſe ſoever is alleadged to be the *Cauſe*, which ſome few in the Kings are blinded to believe, yet let all the world judge whether the Queen, and the Northerne Popiſh Armie fights cordially to ſettle the Proteſtant Religion.

There is an expreſſe come with certaine Information that the Queene is landed at *Birdlington* in *Yorkeſhire*, a place in *Edw.*3. time of great eſteeme, when the Priory there did flouriſh, but now of no requeſt: The Letter came from the Lord *Fairefaxe* to the Parliament, declaring the ſame, and it is ſaid further, that his Lordſhip intercepted Maſter *Progers*, ſervant to Her Majeſtie, going with Letters to the King, which ſhee writ after ſhe was landed, to give His Ma-eſtie notice therof, but the Lo-*Fairfaxe* keepes his perſon in cuſtody as good prize, conceiving that this Gentleman and the 170 Commanders more come over with the Queene, intend no good to the Parliament, but reſolve to beare Armes againſt them: for the Letters of the Queenes, its ſaid they are ſent up to the Parliament: but neither the Lord *Fairfaxe* Letter, nor the Meſſenger gives any notice that the Ammunition is landed there; he ſaith Captaine *Hotham*, Sir *Hugh Cholmley*, and Sir *Matthew Boniton* are with 1200. horſe and foot at *Malton*, but heard of no action, notwithſtanding the marching of the Popiſh Army out of *Yorke* to meet the Queene: from *Bradford* (where ſome of the Lord *Fairefaxe* Quarters are) to *Birdlington* where the Queene landed, ſome of that Countreymen ſay it is neare 57. miles, ſo that March was too long for the Clubmen to go thither upon any deſign, and leave the Weſt riding naked, and a Garriſon in their Reer at *York* and *Pomfreit*, to annoy them and their habitations: It is ſaid Her Majeſtie comes with reſolutions of peace, to do Her utmoſt with His Majeſty, To comply with the advice of His great and faithfull Counſell, the Parliament: Notwithſtanding the Arms and Ammunition for 12000 men She hath brought in the Ships with Her. If a man have his head-broke, and the wound is ſo deep and dangerous, that none have ſo much skill to heal it, as the party that made the wound; Then the

patient

patient will not think it an injury to receive a Plaiſter from the Author of the diſeaſe.

The Lord *Gray*, Sonne to the Earl of *Stamford*, marched out of *Leiceſter*-ſhire into *Rutland*-ſhire to viſite the Lord *Cambden*, and Maſter *Noell*, two Malignants, the Lord *Cambden* fled and left his houſe; but Maſter *Noell* did abide by it, and the matter was diſputed by Armes two houres (Maſter *Noell* ſcorning a Treaty) at length with the loſſe of one man, and two hurt, the Lord *Grey* entred his houſe, and tooke him and all the ſouldiers in it priſoners, with good ſtore of Ammunition.

The newes in the Weſt is certified from hands of credit to divers Parlament-men, of the great overthrow given to Sir *Ralph Hopton* at *Modbury*, in which place there were 2000. men intrenched, the fight begun about two of the clocke in the afternoone, and continued the reſt of that day, and that night untill foure a Clocke in the morning, in which time the *Corniſh* Cavaliers loſt a hundred men, and had twice as many wounded, and then forſook their Workes, leaving behind them five peeces of Ordnance and about eleaven hundred muskets, they took priſoners about 70. foot, and 40. horſe, the ſame day in the afternoon the Earle of *Stamford* fell upon Sir *Ralph Hoptons* quarters before *Plimmoth*, and forced him to forſake them, who drawing his Forces into a body in open field next morning with intention to give Battell, had newes brought him of the great defeat given to Sir *Nicholas Slany* and the reſidue of the forces at *Modbury*, whereupon he altered his reſolution from a Battle to a Retreate, and that in ſuch haſt, that he left one of his greateſt pieces of Ordnance that he had in his Army behinde him, the Lord *Stamford* marched the next day to *Modbury*, and joyned his Forces with the reſt of the *Devonſhire* men there, and (as is conceived) doth intend to purſue the Cavaleers into *Cornwell*, there were neare upon nine thouſand of the *Devonſhire* men, whereof 4000. were Clubmen, who did excellent ſervice at *Modbury*, and indeed (if the Treaty take not effect (as it is not like) conſidering the interruptions and ſlow progreſſe this Ceſſation of Armes hath of the one ſide, and the incurſions on the other ſide, in the judgement of ſome men, ſo much time will be ſpent, that a man may goe to Rome and back againe before an Article of the Treaty will be concluded on) the Club men at laſt muſt be the men that will doe the deed, the manner of the weapons which theſe CLUB-MEN had with them (wherein they imitate the *Bradfordians* in the North) are ſome ſad heavy Clubbs, ſome thick quarter ſtaves with iron and ſteel pikes at the end, ſome long

poles with ſithes at the end, others with a pike and a cicle, others with Gardners rakes with iron teeth, ſome with very long helved pick-axes, ſome with hammers, ſome with ſawes inſteed of ſwords, and divers other ſuch kind of weapons, which will be mentioned in the Relation of *Modbury* with a liſt of the men taken and ſlaine on both ſides.

From *Dublin* it is certified from hands of good credit of a great overthrow given to the Rebels in *Ireland* ſixty miles from *Dublin*, (if the Cavaliers and Popiſh Army take not exceptions for calling them ſo, being their deare friends) by the Lord *Liſle*, who with 1500. men fought with ten thouſand Rebels, ſlew dead in the field 600. of them, and one of their Generals, Generall *O Bryon*, whoſe head they brought to *Dublin*, and tooke priſoners there two other of their Generals, Generall *Preſton*, and Generall *Plunket*, and got great ſtore of Armes and Ammunition, with ſtore of other Booty; The particulars of this ſhall be related ere long. In which action (indeed with all the fights with the Rebels) God hath ever beene ſeene more then man, and 'tis very conſiderable, notwithſtanding the *Engliſh* ſouldiers there are much without pay, & every way neceſſitated, yet knowing they have a good cauſe, are not amated, but apply their beſt and continued endeavours, which God ſtill crownes with good and proſperous ſucceſſe to his glory and their fame: this and others the like are brave examples to rouze up men both to rely upon God and to apply their endeavours, but it wants imitation, money and by ends are many times more prevalent then God and the goodneſſe of the cauſe, which ſeldome or never produceth good effects.

This laſt weeke hath produced little matter in the North, for the Lancaſtrians have been imployed in removing the ſtones and rubbiſh from Houghton Tower, where the bloody Papiſts, after an honourable and faire quarter given them, blew up Captaine *Starkie*, and divers of his men with Gunpowder, wherein as yet were found only 36. men, or thereabouts, miſerable ſpectacles to behold, the Country there is ſo much moved with this, that they yet reſolve not to give quarter to any Papiſt in that County; And let the Kingdome take notice of this in time, that if the Treaty and Ceſſation goe on; the treacherous Papiſts will ſo prevaile in all parts where the Kings Forces are, that a ſurpriſe or advantage will be taken by them againſt the Parliament Forces in all parts of the Kingdome in one and the the ſame day, nay houre, for their plots are ever laid on thoſe grounds (if God confound not their Counſells, as hitherto he hath done) that they have faire outward hopes of ſucceſſe; and therefore when the Ceſſation of Armes is agreed to, let every man arme with all the

ſtrength

ſtrength they can againſt them, eſpecially the Clubmen, the true lovers of our liberties. Since the taking of *Lancaſter* Towne and Caſtle, and a Garriſon put into the ſame, and the taking of *Preſton*, the Earle of *Darby* (who thought himſelfe a God in his Country) that twenty thouſand men would appeare in Armes, or with other weapons to aſſiſt him, is now driven to a narrow roome in that Country to *Wiggon* and *Leverpoole*, and now he is ſo beſtraighted, and in ſuch perplexed doubts, that he hath ſent away his Lady and children, and haſtens away his goods by twenty Cartloades at once, ſome ſay to *Wales*, others to the *Iſle of Man*, and its certified he would lay downe Armes, if he could be received into the favour of the Parliament; but thoſe that know by whoſe Counſells hee is ſteered, and the cloſe and politique carriage of him he relies upon, will finde ſmall cauſe to credit that plainedealing is meant in ſuch a Propoſition, if any be.

This week there was a Letter intercepted, being ſent from Captaine *Ogle* to Sir *Nicholas Criſpe*; amongſt other paſſages, ſome being to this effect: That if he had knowne of the boſome friend of Sir *Nicholas Criſpe* his going to Oxford, he had imparted that which now he dares not: That he wants nothing but money to effect the buſineſſe, that in a word 3500. li. will ſerve to effect it, which will be an advantage, if not a happy concluſion to what they both deſire, and intreats Sir *Nicholas Chriſpe* to write what eſteem they have of him at *Oxford*, being willing to repaire it (if low) by this or ſome other notable way: This Captaine being apprehended, walking in Weſtm. Hall (after his uſuall maner with boldneſſe, intruding himſelfe into the company of Parliament men as his faſhion alwayes was) was examined before the Committee for the ſafety of the Kingdome, and was ſo impudent as to inſiſt on this anſwer, that the ſcope of his Letter was onely concerning a bargaine betwixt him and Sir *Nicholas Criſpe*, for ſome land he had to ſell, when all his countrey-men (who are aſhamed to own him for his wicked deſigne (what ere it was) he had in hand, doe know he hath no land nor Coliery to ſell, but know ſome thing of the contrary: how many ſuch treacherous perſons has the Parliament

every

every day Eve-dropping at the Parliament houſe, and yet *Lex talionis* is not executed upon them, as the blood-thirſty Papiſt, the Governour of *Reading*, who hath put to death ſeverall men of the Parliament-ſide upon ſuſpition of giving Intelligence.

If the Treaty goe on, the Parliament hath Voted to treate with none but his Majeſtie in perſon: The nominating of Commiſſioners of both Houſes to Treate, is not yet agreed on; It is like the Enemy will enlarge their quarters in the meane time.

There hath been a Bickering lately in *Cheſhire* neare *Tarperley* in the way from *Namptwich* to *Cheſter* where the Lord *Cholmley* and Sir *Thomas Aſton* had thought to have defeated a party of the Parliaments Forces, but they by their ſcouts having gotten timely intelligence both of their ſtrength and where they waited for them, they inſtantly ſent to *Beſton* caſtle where 200. were in Gariſon, to intreat their aſsiſtance againſt the Cavaleers, which they performed with cheerfullneſſe, and notwithſtanding that the enemy got notice of it and ſo fell upon them divided, yet they quitted themſelves valiantly, had onely one Auncient ſlaine, and one hurt, but kild 7. of the Cavileers, beſides what they hurt they knew not, they made ſo haſty a Retreate, before their other friends could come to joyne with them, who till they ſaw them, feared they had been all cut off, the Cavaliers had ſuch odds.

ORDERS

Eſtabliſht in the

Popiſh generall Aſsembly,

Held (under the ſpecious pretence of Supreme Authority, and being his Majeſties good Subjects) at the City of

KILKENNY

IN

IRELAND.

Wherein

Both Root and Branches of the Engliſh Nation, as alſo the very Eſſence of Proteſtant Religion are wholly ſtruck at.

Impune quælibet facere id eſt Regem eſſe.

LONDON,
Printed by *Richard Biſhop*, for *Lawrence Blaiklock*, and are to be ſold at the Sugar-loafe within Temple Barre, 1642.

Feb: 28 1642

Orders made and eſtabliſhed by the Lords Spirituall and Temporall, and the reſt of the Generall Aſſembly for the Kingdom of *Ireland*, met at the City of *Kilkenny* the 24th day of October *Anno Dom.* 1642. and in the 18th yeare of the Reign of our Soveraign Lord King CHARLES *by the Grace of God King of Great Brittaine, France, and Ireland, &c.*

IN *primis*, That the Roman Catholike Church in *Ireland* ſhall and may have and enjoy the Priviledges and Immunities, according to the great Charter made and declared within the Realme of *England* in the ninth yeare of King *Henry* the third, ſometimes King of *England*, and Lord of *Ireland*, and afterwards enacted and confirmed in this Realm of *Ireland*; and that the Common Law of *England*, and all the Statutes of force in this Kingdome which are not againſt the Catholike Roman Religion, or the liberties of the Natives and other liberties of this Kingdome, ſhall bee obſerved throughout the whole Kingdome, and that all proceedings in civill and criminal cauſes ſhall be according to the ſaid laws.

2. *Item*, That all and every perſon and perſons within this Realme ſhall beare Faith and true Allegeance unto our Soveraigne Lord King *Charles* by the Grace of God King of great

Brittaine, *France*, and *Ireland*, his Heires, and lawfull Succeſſors, and ſhall uphold and maintaine his and their Rights, and lawfull Prerogatives with the utmoſt skill & power of ſuch perſon or perſons, againſt all manner of perſons whatſoever.

3. *Item*, That the common Laws of *England* and *Ireland*, and the ſaid Statutes, called the great Charter, and every Clauſe, Branch, and Article thereof, and all other Statutes confirming, expounding, or declaring the ſame, ſhall be punctually obſerved within this Kingdome, ſo farre forth as the condition of the preſent times, during theſe times, can by poſſibilities give way thereunto; and after the warre is ended, the ſame to be obſerved without any limitation or reſtriction whatſoever.

4. In as much as the City of *Dublin* is the uſuall and principall ſeat of Juſtice of this Kingdome, where the Parliament and ordinary Courts were held, and ſome other places where principall Councels were ſometimes kept, are as yet poſſeſſed and commanded by the Malignant party, who are enimies to God and their King, and his Majeſties well affected Subjects; this Aſſembly is neceſſitated, during this warre in ſome formalities and circumſtances, to deviate from the proceedings preſcribed by the ſaid Lawes and Statutes, nevertheleſſe retaineth the ſubſtance and eſſence thereof, ſo farre forth as the endleſſe malice and cruelty of their enemies, the ſaid Malignant party doth permit; who ſhut up the ſaid places, and other paſſages and wayes to his Majeſties Juſtice and Mercy, from his Majeſties well affected Subjects of this Kingdome: For the exaltation therefore of the holy Roman Catholike Church, for the advancement of his Majeſties ſervice, and the preſervation of the lives, eſtates, and liberties of his Majeſties true Subjects of this Kingdome, againſt the Injuſtice, Murders, Maſſacres, Rapes, Depredations, Robberies,

Robberies, Burning, frequent breaches of Publick Faith, and Quarter, and Deſtruction, daily perpetrated and acted upon his Majeſties ſaid Subjects, and adviſed, contrived, and daily executed by the ſaid Malignant party; ſome of them mannaging the Government and Affaires of State in *Dublin*, and ſome other parts of this Kingdome, to his Highneſſe greateſt diſſervice, and complying with their Confederates, the Malignant party, in *England* and elſewhere; who (as it is manifeſt to all the world) doe complot and practiſe to diſhonour and deſtroy his Majeſtie, his Royall Conſort the Queene, their Iſſue, and Monarchall Government, which is of moſt dangerous Conſequence to all the Monarchs and Princes of Chriſtendome.

The ſaid Aſſembly doth Order and eſtabliſh a Councell by name of a Supreme Councell, of the Confederate Catholikes of *Ireland*, who are to conſiſt of the number of foure and twenty, to bee forthwith named by the Aſſembly; whereof twelve at the leaſt to be forthwith named, ſhall reſide in this Kingdome, or where elſe they ſhall think expedient; and the Members of the ſaid Councell ſhall have equall Votes, and two parts of three or more concurring, preſent Votes to conclude; and no fewer to ſit in Councell then nine, whereof ſeven at leaſt are to concurre: and of the foure and twenty a Preſident ſhall bee named by the Aſſembly, who is to bee one of the ſaid twelve reſident; and if in caſe of his death, abſence, or ſickneſſe, the reſt of theſe who ſhall bee reſident, may name a Vice-Preſident of the ſaid foure and twenty: and the ſaid Councell ſhall have the Power and Preheminence following, viz.

The Lords Generals, and all other Commanders of Armies,

and civill Magiſtrates and Officers in the ſeverall Provinces ſhall obſerve their Orders and Decrees, and ſhall doe nothing contrary to their directions, and ſhall give them ſpeedy advertiſement and accompt of their proceedings and actions, with as much expedition as may be. That the ſaid Councell ſhall have power to order and determine all ſuch matters as by this Aſſembly ſhall bee left undetermined, and ſhall be recommended unto them, and their Orders therein to bee of force untill the next Aſſembly, and after untill the ſame bee revoked.

That the ſaid Councell ſhall have power and authority to doe and execute all manner of Acts and things conducing to the advancement of the Catholike Cauſe, and good of this Kingdome, and concerning this warre, as if done by the Aſſembly; and ſhall have power to heare and determine all matters capitall, criminall, or civill, excepting the right or title of Land.

That the Generals, or other Commanders of Armies, and all Governors or civill Magiſtrates, and all other Perſons within this Realme, ſhall obey the Orders and Decrees of the ſaid Councell touching the preſent Service.

That the Councell ſhall have for their Guard the number of five hundred Foot and two hundred Horſe, to be equally extracted out of the Armies of the foure Provinces.

5. *Item*, It is further ordered and eſtabliſhed, that in every Province of this Kingdom there ſhall be a Provinciall Councell, and in every County a County Councell: the Provinciall Councell to bee compoſed of the number of two of each County, and the ſaid Provinciall Councell ſhall chuſe a Preſident of themſelves.

6. That the Provinciall Councell ſhall ſit foure times a yeare, and oftner if there be cauſe for it; that they ſhall have power

power and authority to renew or reverſe the Judgement of the County Councell, the party complaining entring ſecurity, *de adjudicat. ſolvend.* and ſhall (during the trouble) have power to heare and determine all matters of the Crown, as Judges of *Oyer and Terminer*, and Goale delivery, were wont to doe, ſo that no ſpirituall perſon be preſent at the determining of matters of blood; and ſhall have power to heare and determine all civill Cauſes, and to eſtabliſh Rents and Poſſeſſions, ſo they meddle not with the title of land other then in caſe of Dower or Joynture: and the Sheriffs, Provinciall Generals, and all Commanders of the Armies, in caſe of diſobedience, are reſpectively required to execute the Decrees and Orders; and in caſe of Debts and Accompts, great conſideration is to be had of the diſabilities of Creditors occaſioned by the warre.

7. *Item*, In every County there ſhall bea County Councell, conſiſting of one or two of each Barony, at the election of the County: and where there are not Baronies, the Councell of ſuch County to conſiſt of the number of twelve, and the ſaid County Councell ſhall have power and authority in all points, as Juſtices of the Peace, to heare and determine all matters concerning the Offices of the Juſtices of Peace, and all matters of the Crowne happening within every ſuch County; and the Delinquent, being a Free-holder, may if he pleaſe have his triall in the Province, and heare and determine debts, treſpaſſes, and perſonall demands, and to doe all things as Juſtices of the Peace were accuſtomed to doe, and to reſtore and eſtabliſh Poſſeſſions taken by force or fraud ſince theſe troubles; and likewiſe to take a ſpeciall care, that Tenants and Farmers bee kept to their Farms where they were uſed, and to be preſerved from extortion and oppreſſion; and that Trades, Tradeſmen, Manufactures, Agriculture,

culture, and Husbandry bee maintained and duly kept.

8. *Item*, In every County there ſhall be Corronors, high Sheriffs, high Conſtables, petty Conſtables, and Goalors, who are to do their reſpective Offices as accuſtomed; the high Sheriffe to be confirmed or nominated by the Supreme Councell out of three to be preſented by the County Councell, and the high Sheriffe is required to execute the Commands, Orders, and Decrees of the Provinciall and County Councell.

9. *Item*, In Cities and Towns Corporate Juſtice is to be done, and the Lawes executed as is accuſtomed.

10. *Item*, In every County the high Sheriffe ſhall be Provoſt Marſhall, and ſhall have power to execute a lay man not worth five pounds, and none other, for murder, man-ſlaughter, burglary, theft, robbery, or other capitall offence, provided the party to be executed may have foure and twenty houres time to prepare his ſoule; and that the Supreme or Provinciall Councell ſhall and may name more Provoſt Marſhalls, as they ſhall think expedient, quallified with the like authority.

11. *Item*, It is further ordered, that no temporall Government or Juriſdiction ſhall be aſſumed, kept, or exerciſed in this Kingdome, or within any County or Province thereof, during theſe troubles, other then is before expreſſed, except ſuch Juriſdiction and Government as is, or ſhall be approved by this Generall Aſſembly, or the Supreme Councell.

12. *Item*, It is further ordered, that whoſoever hath entred, ſince the firſt day of October 1641. or ſhall hereafter, during the continuance of the warre in this Kingdom, enter into the Lands, Tenements, or Hereditaments, at or immediately before the firſt day of October, either by himſelfe or his under Tenants, or by receiving the Rents, Iſſues, or Profits thereof, ſhall immediately reſtore, upon demand, the ſaid Poſſeſſion

to

to the party or parties ſo put out, with ſuch reaſonable damages, as the Councell Provinciall or Supreme ſhall think fit; and if the party refuſe to reſtore the ſaid Poſſeſſion as aforeſaid, upon demand of the party ſo put out, his heires or aſſignes, made to the ſaid poſſeſſor, his ſervants, or adherents in the premiſes or publication of this Order within the pariſh where ſuch land lieth, that upon his or their deniall thereof, or default therein, he, his heires and aſſignes ſhall be for ever after debarred and ſecluded from all and every right, title, intereſt, and demand which he or they may make or pretend to all or any the ſaid lands, tenements, or hereditaments; and if after ſuch deniall or default made, the ſaid party, his heires or aſſignes ſhall not immediately reſtore the poſſeſſion of the ſaid lands, tenements, or hereditaments ſo gained to the party grieved, his heires or aſſignes, that he, they, and his or their adherents in the premiſes, ſhall be declared and proceeded with as enemies. Provided, and ſo it is meant, that if any of the parties ſo put out be declared a Neuter or enemy by the Supreme or Provinciall Councell, then the party who gained the poſſeſſion, as aforeſaid, ſhall give up the poſſeſſion to ſuch Perſon or Perſons as ſhall be named either by the ſaid Councell Provinciall, or Supreme Councell, to be diſpoſed of towards the maintenance of the generall Cauſe, upon the paine and penalty aforeſaid.

And as for the Rents and meane Profits of the ſaid lands, tenements, and hereditaments, and all kinde of Rents, and the goods or chattels taken or detained from any Catholike, as aforeſaid; due ſatisfaction is to be made for the ſame to the parties from whom the Rents, Goods, or Chattels were or ſhall be detained, ſince theſe troubles begun, as the Provinciall Councell, or County Councell ſhall reſpectively order.

13. *Item*, It is further ordered and eſtabliſhed for the re-

moveall of evill disorder and enmity, and to the end that all men may bend their thoughts and actions to the Common Cause, that all possessions of Lands, and Hereditaments shall continue and remaine unto such as have already joyned in this union, as they have beene for three years past, next before the begining of these troubles, and that no title of Lands shall be drawn into any debate or question, untill the next Assembly, other then in case of Morgages, Leases, and particular estates *de facto* determined, or determinable by effluction or other determination thereof.

14. *Item*, For the avoiding of nationall distinction between the subjects of his Majesties Dominions, which this Assembly doth utterly detest and abhor, & which ought not to be endured in a well governed Common wealth: It is ordered and established, that upon paine of the highest punishment which may be inflicted by authority of this Assembly, that every Roman Catholike, as well English, Welsh, and Scotch, who was of that Profession before the troubles, and who will come and please to reside in this Kingdom, & joyn in the present union, shall be preserved and cherished in his life, goods, and estate by the power, authority, and force (if need require it) of all the Catholikes of *Ireland*, as full and freely as any Native borne therin, & shall be acquitted & eased of one third part in three parts to be divided, of publique charges or leavies, raised or to be raised for the maintenance of this holy warre.

15. *Item*, And it is further ordered & established, that there shall be no distinction or comparison made betwixt old Irish and old or new English, or betwixt septs and families, or betwixt Citizens & Townsmen & Countreymen joyning in this union, on pain of the highest punishment that can be inflicted by any the Councels aforesaid, according to the nature and quality of the offences and division like to spring thence.

16. *Item*,

16. *Item*, It is further ordered and eſtabliſhed, that all new Converts borne in any his Majeſties Dominions, or elſwhere, without manifeſt occaſion given by the perſons converted, to the contrary, and joyning in this Cauſe, ſhall be accompted Catholikes and Natives to all intents and purpoſes.

17. *Item*, It is further ordered & eſtabliſhed, that all Artificers, Artizans, Navigators, & Marriners, not being Denizens, who ſhall pleaſe to reſide in this Kingdome, ſhall during their reſidence in this Kingdom, after ſuch time as they & their families ſhall be here ſetled, have and enjoy their free liberties and priviledges of Natives in all reſpects.

Item, It is further ordered & eſtabliſhed, that in regard of the preſent eſtate & condition of this kingdom, eſpecially if he a Catholik, or any other Catholik, is admitted of, or permitted to continue in the Ins of Court, & to the end the laudable laws of *Eng.* & *Ireland* may not dy amidſt the diſaſters of theſe times one In of Court ſhall be erected in ſuch place of this kingdom as to the ſupreme Councel ſhal be thought fit for the training of the Gentry of this kingdom to the knowledge of theſe laws.

19. *Item*, It is further ordered and eſtabliſhed, that no Lord, Gentleman, or other perſon, ſhal raiſe or keep any company of ſouldiers, but ſuch as ſhal be authorized by the ſupreme Councel, Provinciall Councel, or County Councel, or Magiſtrate, with their own corporate Towns, and that the Statute againſt Seſſe & Coyn or Livery be duly put in execution, and that no company or ſouldiers whatſoever ſhall be paid or relieved by the Country, excepting ſuch as are, or ſhall be enrolled in the Marſhals liſt, and none ſhall be billited but by the Conſtable.

20. *Item*, It is further ordered & eſtabliſhed for the advancement of learning, that in every Province of this kingdom, Free ſchools ſhal be erected & maintained, ſo many & in ſuch places and in ſuch manner & form as to the Metropolitan of the Dioceſſe in their reſpective Provinces ſhall be thought fit.

21. *Item*,

21. *Item*, It is further ordered and eſtabliſhed, that the Kings Cuſtomes, Rents, Revenues, Arreares, and Dues, and the Rents, Eſtates, and Profits of the Lands, Hereditaments, Goods, and Chattells of the enemies which are, or ſhall be declared by the Provinciall or Supreme Councell, or by the Generall Councell, bee received and collected, and be diſpoſed for his Majeſties uſe and ſervice.

Item, It is further ordered and eſtabliſhed, that Church Lands and Tithes impropriate in the Catholike owners before theſe troubles, and joyning in this Cauſe, may be left to them according to their ſeverall Eſtates, untill the ſame be diſpoſed of by Parliament, they in the interim anſwering the Rents as accuſtomed.

23. *Item*, It is further ordered and eſtabliſhed, that in every County there be Collectors and Receivers to be approved by the County Councell for the ſame, and that they be accomptable to the County Councell for the ſame; which County Councell ſhall be accomptable to the Provinciall Councell therein halfe-yearly, and the Provinciall Councell to the Supreme Councell yearly, to the end the ſame may not be concealed or miſapplied.

24. *Item*, It is ordered and agreed, where any Archbiſhop, Biſhop, or other dignitory, or any other perſon or perſons whatſoever, hath or enjoyeth any Lands, Tenements, or Hereditaments, Tithes, or Church livings in one County or Province, or doth or ſhall keep his or their reſidence in another County or Province, and hath his or their creation or nomination in any other County or Province, where the ſaid Lands, Tenements, and Hereditaments, Tithes, or Church livings to the generall uſe ſhall be employed within the ſaid County and Province where the ſaid Lands, Tenements, Hereditaments, Tithes, or Church livings doe lie, as by the ſeverall

verall County Councells respectively shall be thought fit for the Publique Cause.

25. *Item*, It is ordered and established by the Generall Assembly, that any woman being a Roman Catholike, and wife of any Protestant, or Catholike that hath forsaken his houses, estate, and wife, and adhere unto the enemy; that every such wife may enter into her Jointure (if any be conveighed unto her) or may recover her thirds of her said husbands estate, as if her said husband were actually dead; and that every such wife shall be in such condition and capacity to sue and be impleaded, as if her husband had beene exiled or banished the Realme by judgement of Law, except the Provinciall or Supreme Councell in particular cases order the contrary.

26. *Item*, It is ordered and established, that the possession of Protestant Archbishops, Bishops, Deanes, Dignitories, and Parsons in right of their respective Churches, or their Tenements in the begining of these troubles, shall be deemed taken, and construed as the then possessions of the Catholike Archbishops, Bishops, Deanes, Dignitories, Parsons, and their Tenements respectively to all intents and purposes, and that those possessions are intended within the precedent Order for settlement of possessions.

27. *Item*, It is ordered and established, that no man being prisoner by authority of any the Councels aforesaid, shall be enlarged without the Order of the said Councels respectively, and that no protection be given to servants, or other men of the enemies party without the like Order, or the Order of the chiefe Commander of the Army in the severall Provinces or Counties.

28. *Item*, Whereas abuses have beene committed in some parts of this Kingdome, in taking of Armes, Ammunition,

and other Merchandizes from Merchants arived in Creeks, or Harbors farre from their intended Port, by reason of tempeſt, or the dangers of enemies, to the great diſcouragement of the Merchants: It is therefore ordered and eſtabliſhed, that where any Ship or Ships, or other Veſſels, ſhall come, or arrive in any Harbor, Bay, or Creek within this Kingdome loaden with Armes, Ammunition, or other Merchandizes; that in ſuch caſes all thoſe who are, or ſhall be in Command in the adjacent Counties reſpectively, ſhall protect and defend the ſaid Merchants, their goods, and ſervants, and ſhall at the charge of the ſaid Merchants, procure carriage for the ſaid goods, and ſafely conveigh the ſame to the ſaid Merchants intended Port, and not to ſuffer the ſame, or any of the ſame under colour of paying for the ſame or otherwiſe, to be diſpoſed of, or taken, before the ſame come to the intended Port, and be entred into the Liſt of the Commiſſioners, or by the expreſſe direction in writing of the ſaid Commiſſioners; and any that ſhall rob, ſteale, or violently take away any of the ſaid Goods, contrary to this Order, ſhall be deemed and puniſhed as enemies to the publique good of this Kingdome, and ſuffer death therefore.

29. *Item*, That certaine Commiſſioners ſhall be appointed in every Port Towne of the Free men and Reſidents therein, by the Provinciall or Supreme Councell, for the viewing of all the Armes, and Ammunition that ſhall be hereafter imported into this Realme from beyond the Seas, and to certifie the ſame to the Supreme Councell with all ſpeed, and to prevent abuſes in the ſale, or iſſuing, or diſpoſing of them.

30. *Item*, It is ordered and eſtabliſhed, that where Souldiers doe runne from their Garriſons or Commanders, unto other Counties and Provinces, that the Commanders or chiefe Governours of the ſaid County or Province, upon com-

complaint made thereof, ſhall ſend back the ſaid fugitive Souldiers to their Commanders, to be dealt withall according unto Juſtice.

31. *Item*, It is ordered and eſtabliſhed, that the Debts, and other Duties owing to Creditors of this union, being Neuters and Enemies, ſhall be paid out of the Goods, Lands, Tenements, and Hereditaments of the ſaid Neuters and Enemies reſpectively, before any other publique Charge bee anſwered thereout.

32. *Item*, It is ordered and eſtabliſhed, that no Souldiers, or other Perſons, without command from the County Councell, meddle with the lands, or goods of Neuters or Enemies.

33. *Item*, It is ordered and eſtabliſhed, that to prevent the ſpringing up of all Nationall diſtinctions, the Oath of Aſſociation or Union be taken ſolemnly after confeſſion and receiving the Sacrament, in the Pariſh Churches throughout the Kingdome; and the names of all the Perſons of Rank and Quality in every pariſh, that takes the ſame, bee enrolled in Parchment, and be returned, ſigned and ſealed by the Pariſh Prieſt, to the Ordinary of every Dioceſſe, who is to keep the ſame in his Treaſury, and to certifie a Copy thereof, under Seale, to the Metropolitan, who is to keep that, and to certifie a true Copy thereof, under his Metropoliticall Seale, to the Rols of the Kingdom, where the ſame is to be enrolled.

FINIS.

complaint made thereof, shall send back the said fugitive Souldiers to their Commanders, to be dealt withall accordingunto Justice.

31. *Item*, It is ordered and established, that the Debts, and other Duties owing to Creditors of this union, being Neuters and Enemies, shall be paid out of the Goods, Lands, Tenements, and Hereditaments of the said Neuters and Enemies respectively, before any other publique Charge bee answered thereout.

32. *Item*, It is ordered and established, that no Souldiers, or other Persons, without command from the County Councell meddle with the lands, or goods of Neuters or Enemies.

33. *Item*, It is ordered and established, that to prevent the springing up of all Nationall distinctions, the Oath of Association or Union be taken solemnly after confession and receiving the Sacrament, in the Parish Churches throughout the Kingdome; and the names of all the Persons of Rank and Quality in every parish, that takes the same, bee enrolled in Parchment, and be returned, signed and sealed by the Parish Priest, to the Ordinary of every Diocesse, who is to keep the same in his Treasury, and to certifie a Copy thereof, under Seale, to the Metropolitan, who is to keep that, and to certifie a true Copy thereof, under his Metropoliticall Seale, to the Rols of the Kingdom, where the same is to be enrolled.

FINIS.

10

OBSERVATIONS

Vpon the

EARLE

OF

NEW-CASTLES

Lancaster (W.)

DECLARATION.

feb: 28 LONDON 1642

Printed in the yeare, 1643.

OBSERVATIONS.

upon

The Earle of *Newcastles*

LATE

DECLARATION.

IT is no new thing (though it was never so frequented as now) for Incendiaries to accuse the innocents as disturbers of the publick tranquillity of the Countrey.

Observation.

It is well your penetration goes no farre without particulars, perhaps you expect an application from us, and you shall have it; you say (for Incendiaries to accuse innocents was never so frequent as now.) you say true, for you have laid on the bias in this so even, as the accusation will draw as well towards you as us, so as it is no new thing for the Earle of *Newcastle* to accuse the Lord *Fairfax*, Sr. *John Hotham*, and the rest of our worthies, as in his former Proclamations and warrants appeare, accusing them for disturbing the Countries tranquility, when indeed it is his own hee meanes; wrapping the peace of his Army cunningly in the name of the Countrey.

Declaration.

The Romans was angry that his neighbour should defend himselfe;

ſelfe, and my Lord that I ſhould protect his Majeſties good ſubjects.

Obſervation.

He is not angry that you defend your ſelfe; ſo you defend not your ſelfe againſt the juſtice of Parliament, nor that you ſhould protect His Majeſties good ſubjects, ſo that the ſubjects were good you protected; not Papiſts, not delinquents, not the malignants of the Countrey.

Declaration.

Neither is the Lord Fairfax *able to bring any one particular inſtance to make good his generall calumniations.*

Obſervation.

Here is a whole leafe ſpent in vindication, and after much adoe, hee hath at length taken great paines to excuſe himſelfe into as much offence as hee ſtands charged with; for had hee ſaid leſſe, the reader perhaps had believed more; Apologies having ever laid on more than they took off; and it is alwayes a miſtake in the guilty, that they think they have never ſaid enough, unleſſe they ſay two much: for particular inſtances, we ſhall render a whole catalogue of Barbariſme and inhumanity, as your vaſt and arbitrary impoſitions, your cruell impriſonments, your ſtripping many good people naked, and ſo turning them forth.

Declaration.

The Lawes are indeed an excellent ſtandard, and meaſure of Juſtice; but when they become ſpiders webbs, to entangle ſome and let others thorow, and when ſome men muſt obſerve Law, and others bee free from all Law.

Obſervation.

The Lawes indeed are an excellent, &c. I would your Lordſhips Judgement and practice could bee reconciled; and that you would not any more offend againſt ſo great a light, and conviction, for the more you admire the Lawes, the

more you condemne your ſelfe in the breach of them; for your inſtance of the ſpiders web, it ſuites wel with your book, which is not only a net-work of wit to catch the light opinions, but a poyſon to venome them.

When ſome men, you ſay, moſt obſerve Law, and others bee free, you would ſeem to argue the Parliament into a ſtrange delinquency, as if they broke all Lawes themſelves and yet enjoyned an obedience to others, but you miſtake the Lawes, and diſtinguiſh not betwixt the *prima* and the *primis orta*, the Lawes of Parliament, and the Lawes in Parliament, or made there; for theſe latter, they are diſpenſable by ordinance and a fundamentall power; and a Parliament cannot in that capacity tranſgreſſe ſo as private men, nay as themſelves when out of that capacity and become private, for in Parliament a man ſits as a Law-maker, out of it, as a Law-obſerver; and had your Lordſhip kept your ſeate there and not deſerted the Kingdome, or derived your power from thence, and not from perſonall commands, you had then been alſo a Law-maker, whereas now you are a Law-breaker.

Declaration.

If I by Beelzebub caſt out devills, by whom doe your children caſt them out &c. So ſay I, if I be a delinquent for raiſing defenſive armes by vertue of His Majeſties Commiſſion, with whom alone the power of the Militia *is entruſted, &c. What is the Lord* Fairfax?

Obſervation.

For the text you tell us of, if I by Beelzebub, &c. I cannot call it a quotation, but a plundering of Scripture for your own advantage; and you that would make God ſpeake in ſo common a buſineſſe, may find him ſilent in a more ſerious occaſion: for the caſe of the *Militia* I referre you to the Parliaments Declarations who have more ably righted themſelves than you can wrong them: for His Majeſties au-

thority

thority, we should easily submit, were it rightly stated and dispensed, for he is a Kingdomes, not yours, he is a Parliaments, not a privadoes; if one should shew the Kings Seale and had stollen the Signature, you would soon deny his power; so you shew us the Kings authority, and we answer that you came not rightly to it; and the Iustice you pretend, is as if you should take the Scepter and knock your fellow Subjects in the head with it, for justice from a private hand is but revenge, and though the Scepter be sacred in the Kings hand, yet not when you guide the stroake.

Declaration.

Let him shew but any one particle of known Law, Statute or Common, which I have violated,

Observation.

An unheard off impudent challenge against clear experience, his gathering force, his arming of Papists, his Plundering, his boundlesse taxes, are these against no known Law? his forcing elections of Mayors, as the Mayor of York contrary both to Lawes and Customes; but what meanes hee by this known Law? a law known only to himselfe and the rest? or to the law-dispenser, the Iudges, or to the Parliament which is able to make the Law best known, whose interpretation must needs carry a more irrepealable and publike cognizance, being the very Court where the Law took being.

Declaration.

Either for a Company of far fetcht, dreare bought principles, drawn without Art or Iudgment, by factious or unskilfull persons out of the law of nature or nations, as a Lesbian rule to serve their ambitious ends,

Observation.

It seemes by this, you are angry at our Lawes of Nature and Nations, calling them in the leafe before, Lawes in the Cloudes: what? are you angry that wee have yet a Law

reviving which you cannot force or wound, and that our fundamentalls should be hid so deep that you should not bee able to root them out; it had been a sad mis-fortune had wee had no other principles left us, but what such hands as yours might have pull'd from us.

Declaration.

Or for Arbitrary government, which knowes no bounds or limits, but the will of head strong discontented persons.

Observation.

For the calumny of Arbitrary government cast on the Parliament, this is an old trick, to bring a Parliamentary power into equall contempt with the privadoes, but you can hardly perswade the people that this Arbitrary power in the Parliament, can be such as can hurt the people, as if the Kingdom would destroy it selfe, and that publike councells should be totally biassed with private intereſts, this is as difficult to believe as to believe that an Army of Papists should fight for the Protestant Religion, and that to fight against a Parliament should bee the next way to defend the Lawes.

Declaration.

With what face can these men name the Lawes of the Land when one of them hath lately told the world in print, that they are but inventions of men, &c.

Observation.

For what one of them hath told the world in print, I shall not need to answer, that were to take the pen out of the authors hand to whom it more justly belongs: for your reproach here in your first line, with what face can these men name the Lawes? I must say rather, with what face can you thus revile the supreame court of a Kingdom?

Declaration.

In a word, I raise armes by the Law and for the Law, to pro-

tect

tell the Lawes and Religion eſtabliſhed,

Obſervation.

This is the Argument theſe men fight with, to defend eſtabliſhed Lawes, and an eſtabliſhed Religion; What? are there no corruptions in either, no need of any Reformation? ſure by the ſame power our Anceſtors made old Lawes, wee may make new: but perſwade us if you can, that you fight to protect the Lawes, can a Parliaments enemy be a friend to the Lawes? can he that would ſtop the fountaine wiſh well to the ſtreams? will hee that wounds the body, defend the ſinewes? and for ſubverting Religion eſtabliſhed, is a Reformation or melioration a ſubverſion or deſtruction? This is your Lordſhips ignorance or rather your Chaplains malignity, for I read Clergy Inke in all your paper.

Declaration.

That I have in mine Armie ſome of the Romiſh Communion, I doe not deny, yet but an handfull,

Obſervation.

Of the Romiſh Communion, a very cleanly and neat expreſſe for ſo foul a buſineſs, but let me tranſlate you into plain Engliſh, what is this Romiſh Communion, but right down Papiſts, the ever known enemies of our Religion and Lawes, and if Papiſts, then their Prieſts and Maſſes and ſuperſtitions ſure, and thus you break more known Lawes; and for the handfull of them, that is no excuſe, had you read ever any more Scripture than that you quoted, you might remember a little leven leavens the whole lump, and have no communion with the unfruitfull works of darkneſſe; what concord hath Chriſt and *Baal?*

Declaration.

Yea, it was a note higher in them in a warre, pretended againſt Papiſts to make uſe of Papiſts, &c. Nay doe they not ſtill admit all ſorts of Sectaries, Browniſts, Anabaptiſts, Familiſts?

Obſervation.

Obſervation.

For this firſt Calumny you are beholden to a former Declaration from Court, and I ſhall at this time be beholden to another of the Parliaments for wiping it off; for thoſe you call Sectaries, wee can eaſily ſuffer that, ſo wee purchaſe a truth, let us have it under what notion you will, nor can this parti-coloured-coat you put on it make us love it the leſſe; I would you were all ſo minded, not to be ſo eaſily worded and witted out of your Religion and conſcience.

Declaration.

But let us enquire who are Malignants, are they who will not willingly part with their Religion upon arbitrary Votes?

Obſervation.

Thus you continue your former reproaches, and to render the reſults and ſuffrages of the Parliament under the contemptible notion of Arbitrary Votes; and if you would aske who are Malignants, let me help you; What are thoſe that brought the Innovations into the Church, the Tyranny and Oppreſſions into the State, and drew his Majeſty from the Parliament, and keeps him ſtill? What are thoſe that bring in an Army of Papiſts, and thoſe that daily fill our Kingdom with Armes and Forces from forraign parts? if theſe be not Malignants, they are a terme very like it.

Declaration.

If the common Adverſary did not keep them in a kind of Herodian unity for a time, your Browniſts would ſoon condemn the Diſciplinarians for Malignants, and your Anabaptiſts again your Browniſts,

Obſervation.

Theſe errours and differences you have named to us, if they be errours, they are but errours on the right hand, and never ſo deſtructive as Papiſts and Prelatiſts, nor is the truth loſt in theſe graduall differences of opinions, the Apoſtle will

will instruct you not to condemne one another for that, so they be not destructives to the foundation: *Paul* and *Barnabas* went severall wayes in a passion, and yet about the same businesse, even to preach Christ.

Declaration.

Can the Kings forces bee said to make an invasion in his own Dominions &c.

Observation.

You tell us of the King under a wrong notion still, as I told you before, shew his name or authority in its right lustre, and then you doe something; and though a King cannot make an invasion in his own Dominions, yet as a misperswaded and seduced King he may, as a man may destroy his own goods, kill his own wife, sonne, or servants; propriety gives a man a just liberty or prerogative, but no such boundlesse or arbitrary power.

Declaration.

Did they not rob and plunder at Darneton? *did they give an assault upon* Pierce-brig *to their losse.*

Observation.

For their plundering at *Darneton*, as you say of the Romish Communion, so say I, perhaps the souldier might reach forth his hand further than his Commander gave him leave, as is usuall in times of warre, and scarce preventable. And for the losse at *Piercebrig*, we know little, but a losse of powder and shot on our parts, and a losse of a *Howard*, Colonell and others on yours.

Declaration.

Neither did I then set foot into this Country, but at the earnest sollicitation and entreaty of the prime Nobility and Gentry of Yorkshire.

Observation.

In the first part, I am glad you decline the first occasion

Obſervation.

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Declaration.

Neither did I then ſet foot into this Country, but at the earneſt ſollicitation and entreaty of the prime Nobility and Gentry of Yorkſhire.

Obſervation.

In the firſt part, I am glad you decline the firſt occaſion

of your comming, it is a ſigne you are ſeeing an error in what you did; and for the prime Nobility of *York-ſhiere* that did ſollicit you, I perceive your Lordſhip underſtands not our countrey aright, we ſhall informe you better, the Earle of *Cumberland* was one, who was malignant enough to bee General in the city, but not reſolved enough for the field, one whom your Excellencie hath caſheered from a Generall into a Leiftenant Generall, and from thence into his houſe at *Skipton*, where I leave him: the Lord *Falconbridge*, the Lord *Dunbar* were the reſt, two, as your Lordſhip taies of the Romiſh communion, the Lord *Savill*, who is now of your cabinet, though not of your counſell, Sr. *William Savill*, to whom you were beholding for his timely notice of the loſſe of *Leedes*, and his own provident eſcape, Sr. *Marmaduke Langdaile* whom the former Lord *Straſford* had affrighted out of all Conſcience and Religion at once, and of a Patriot made him a Court-ſtalking-horſe.

Declaration.

And hee that ſheddeth mans blood without a commiſſion from the King of Heaven who only hath originall power over the lives of his creatures, and we multitude of men in the world collective or repreſentative whatſoever, by man ſhall his blood bee ſhed.

Obſervation.

His Lordſhip hits right on the words of the text, but hee miſſes the ſenſe, he brings in a private law in a publick quarrell, and for a Commiſſion from the King of Heaven, they can ſooner ſhew that than his Lordſhip his from Heaven, for bringing his Papiſts, the enimies of truth, to fight for it. I have ſaid you are Gods, is ſure Commiſſion enough, and for your ſaying, no collective or repreſentative body whatſoever, is it not civill blaſphemy, thus to revile Courts of Juſtice

ſtice, and like a caſheerd Iudge to raile againſt that Bench where hee can have no place himſelfe.

Declaration.

It is an eaſie thing for an Orator to caſt a miſt before the eyes of the People, and to make them a plauſible diſcourſe of the cauſe of God, &c. they had hard hearts if they could not afford themſelves a good word.

Obſervation.

It ſeemes your Lordſhip hath made ſuch uſe of it your ſelfe, you accuſe it in others, and what ever good words they afford themſelves, I am ſure hee that reads your book will ſee, you are not far behinde, to your ſelfe, if you have not got the ſtart, but whatever good words they give themſelves, I think they have few enough from you, but you would faine jeſt your readers into a beliefe of your accuſation, for your naming Religion and Scripture too as you do, you do ſo mingle them in your State diſcourſes, as if you had got on your Chaplains gowne, and yet would talke like a Lord.

Declaration.

Theſe very men have taught the contrary, have proteſted the contrary, ante mota certamina, *then themſelves condemned this very doctrine which now they practice.*

Obſervation.

What doe you tell us of what they then condemne and now practice, are you angry at any change for the better? and for your Latine *ante mota certamina*, I ſhall draw up a ſquadron of Latine to give fire on his Lordſhips, *non eſt pudor tranſire ad melioris!*

Declaration.

Are they ſucceſſors in Doctrine of thoſe firſt Reformers in Germany? *no; what theſe old Proteſtants allowed, &c. theſe new condemne, this is beyond the power of an omnipotency to make both parts of a contradiction true, no Proteſtants to be Proteſtants.*

Obſervation.

They are ſucceſſors in Doctrine ſo far as their Doctrine is ſucceſſor to Chriſts and his Apoſtles, but no further, and, tis true, we condemne what thoſe Proteſtants allowed, but it is becauſe we have had a longer light of the Goſpell within, ſhall wee not ſee clearer at our noon, than they in the firſt dawning, and to make a contradiction good, and yet no omnipotency neither; wee are Proteſtants in proteſting with them againſt *Rome* and the corruptions of it, no Proteſtants in what they proteſt with it; for Gods omnipotency I could wiſh your Lordſhip more tender of his name and word than you are, but I know not where to have you for certain, you are now in Divinity, then in war, you are now in a ſurpleſſe, anon in buffe.

Declaration.

Could theſe Ambaſſadours of peace kept themſelves for that the all which was bequeathed them by their Prince of peace, they might long enjoy their benifices.

Obſervation.

It is wel, and your Lordſhip might adde alſo, could the miniſters have held their peace while your army of Papiſts had come in at this back dore, and while all the Altars and ceremonies, all the maligniry and prophaneſſe, all the oppreſſion had gone on its courſe, they had enjoyed their livings, no the godly Miniſters are not eaſily bribed to hold their peace at theſe evills, as perhaps your Biſhops and Doctors of Durham, nor can the good Divines ſo eaſily hold their peace

as yours, who are leſſe uſed to the Pulpit.

Declaration.

If any Miniſters have aſſumed a Plurality of Profeſſions and added the ſword to the word,

Obſervation.

For wearing a defenſive weapon in ſuch offenſive times, was never condemned, no not by Apoſtolicall practiſe: If a ſword had been ſo inconſiſtent with a Divine, I ſuppoſe S. *Peter* had not made uſe of one in our Saviours company, and if they pleaſe to think of *Zwinglius*, *Charnier*, and other ſuch worthy Divines, who were as famous for their Armes as arguments.

Declaration.

Lord how theſe men are touched to the quick, when any but themſelves doe offer to plunder,

Obſervation.

It is well that now at laſt your Lordſhip will ſport your ſelfe into that guilt, which of late you would not own, wee ſee you are content now to wrap your ſelfe up in the name of a Plunderer, ſo long as it is in ſo good Company.

Declaration.

They have ſpared no age, &c. and all his done by a company of men crept out now at laſt out of the bottome of Pandora's Box.

Obſervation.

His Lordſhip ſpends a whole leafe in idle and groundleſſe aſperſions, which I will not confute, but let the whole Countrey doe it, only this I will adde, had he not ſtuffed his paper with theſe, his Declaration had been ſhorter waſted; he ſayes our company have crept out of the Box, what if I ſay, his Lordſhip then and whole Army hath crept into it, for I think they were boxed of late and that ſoundly too; I am ſorry that his wit gives mee the hint to be thus ridiculous, but ſince he will laugh, we ſhall laugh for company.

Declaration.

There may bee treason against the King, none against them, there may bee, forfeitures of estates to the King, none to them.

Observation.

But if they be armed, as they are by a Soveraign or Parliamentary power, what is done against them in that capacity is as much treason, as he that strikes a Iudge on the Bench or Magistrate in his place, strikes not so much the man as the Authority, and so are the forfeiture two even to them thus enabled and ministerialized by Ordinance, and now all he sayes after, is on mistaken principles.

Declaration.

I made a publike Declaration against Plundering, in Print,

Observation.

And it was wisely done, however to declare against Plundering, now had you so good Rhetorick as to perswade the people you plundered not though you took all, that were a quaint device; but well, as your Lordship sayes, it is hard if you cannot afford your selfe a good word; it had not me thinks been amisse, had you carried your Declaration in one hand and your sword in the other, and so have plundred by the book.

Declaration.

But what hath been done in that kind, hath beene done by the Gentry, when I have rather acted the part of the Minister to execute what they resolved,

Observation.

I have rather acted the part of a Minister, &c. your Lordship does well to speak truth, it is pitty but the blame should ly where it ought; indeed wee wonder you cashiered not those Gentry ere this, as you have done *Sevill* and *Gower*, &c. certainly they have not delt fairely with you, to bring you

in

in and promise you pay, and now not to be able to performe, either their abilities are very little or their honesties.

Declaration.

It were a more conscionable and discreet part of them to repaire all as one unanimous body to their Soveraignes Standard, &c.

Observation.

They are all under the right Standard already, under the Royall Parliamentary power, and they fight against you and the rest for painting a counterfeit, and displaying it to seduce both them and theirs, your Lion, or Crown, or such paintings is no Regall Authoritie, colours make not a cause no more than a Crucifix makes Christianitie.

Decl ration.

His Lordship talkes of driving mee and my Army out of the Countrey, if it bee not a flourish, but a true spark of undissembled Gallantry, hee may doe well to expresse for time and place.

Observation.

Your Lordship makes a challenge, you know neither hath the *Fairefaxes* or *Hothams* or any of our worthies ever declined you in the Field; nor mee thinks should you challenge again having lost it so lately, if you challenge to save blood and misery, you had better single your selfe for a Duell with one of them, but perhaps you fight better in company: I like your challenge in paper well, it is safe fighting and writing at distance, yet such speedy decision would doe well, I would our Southern Army were in that point of your Lordships mind, wee should not languish so long; for the sparks of Gallantry you call for in our Champions, I believe you found rather their flames then their sparks, your Army though it too hot staying.

Postscript

Postscript.

OUr Gentry is taxed by this Declaration for breach of Promise, but the breach was first upon their parts, and conditionall convenants as such were, doe ever stand and fall with their conditions.

FINIS.

MERCY AND TRUTH, RIGHTEOVSNES and PEACE be multiplied to our NATION. / 11

THE
MEETING OF GREAT FRIENDS
at the Birth of TRUTH, to reconcile
GOD and MAN,

Mercy makes the Motion,
Truth the Disputation,
Righteousnesse the Argument, And
Peace the Conclusion,

That Glory may dwell in our Land.
Psal. 85.9,10,11.

feb. 28

1642.

Obviaverunt, They that meet may seem to be asunder, and although they contend at the first, they kisse before they depart. *Meeting*, if it be not hostile, be it never so meane, is a mutuall societie, *Prov.* 22.2. *Isa.* 34.14. the wildest creatures want not their loving meetings. *Truth* meets *Mercy* in *Christ*, and in Him all Promises are fullfilled, *Luke* 1.68, 69 *Acts* 13.32.33. It is *mercy* that returned the *captivity of Iacob*, and *Babylon* was the type of our *bondage*, and *Christ* our *deliverer*. *Mercy* would have man to be saved, *Truth* must dispute the way; and finding man in errour, cannot helpe him without a *birth*, which must budde out of the Earth, as Flowers doe that spring of themselves without mans sowing or planting; and so *Christ* and the Christian are born: *Christ* of mans seed without him, out of the earth or wombe of a Virgin, and a Maide and a Mother are the great wonder of the Word, which the world must beleeve, or else no *truth* will meet *mercy*, and the Apostle tells us so much. *Gal.* 6.16. that the first and the last meet in *Christ*, as the meanes, and with him buddes forth the birth of the new creature, not from the earth, but from heaven. *Gods* righteousnesse having looked down to justifie him, and the Holy Spirit to sanctifie him. Of the glory of *God* all men are destitute by sinne, *Rom.* 3.23. and he dwells with them in the communication of it in his Son, *Rev.* 21.3.11 *Isa* 60.1 and changeth them into the image of it from *glory to glory*, 2 *Cor.* 3.18. And indeed *Christ* is this glory when he dwelt in our Land, and was made *flesh, and we saw the glory therof, as the only begotten of the Father, full of grace and truth, Iob.* 1.14. When *God* shewed *Moses* his glory, he put him into the clift of this Rock, and covered him with the hand of his Mercy, that he might not die at the sight of his face, and that his goodnesse passing by, might be seen, and he live by the same hand, discovering the way to know God, *Exod* 33.13.23.

For application, *Obviaverunt*, as many things meet in the Kings Oath at his Coronation, *mercy* and *truth*, *justice* and *Peace* are the Sacrament He takes, and to teach Him perjury when they have most need to *meet*, is to take glory from our Land, and lay us waste in the miserable desolations of Gods goodnes, the Lords increase, the execution of *justice*, and the footesteps of former times. We desire not to accuse but to answer accusations against the *obviaverunt* of our dayes. We say the conjunction of the great lights in heaven the enterview of great States on Earth ever bodes some great matter. Much is made of a conjunction of celestiall bodies this ensuing yeare, and we should not need to feare the Starres, if our 3. Estates, were rightly established in our Parliament, according to the Office and Oath of Him that hath called them to such a *meeting*, I am sure the 4. Attributes I have named, are as great States as any in the Court of heaven, and by a sacred Oath they meet upon Earth; and what can His Majesty do more, then call this *meeting* continue it, and see that *mercy* and *truth* may *meet*, not in pitched a Field, but with *Iustitia et pax osculate sunt*. They should not runne one at another as Enemies, but kisse as loving Friends. It were no wonder for *mercy* and *peace* to meet, our miseries make way for both. *Peace* cryes out of a Civill Warre, and *mercy* of National Cruelties, and the poore People know nothing of *truth* and *justice*, and the encounters made against them. The conclusion of *peace* would be as easie as the motion of *mercy*, if *truth* and *righteousnesse* were not opposite. *Righteousnesse*

beares the Sword not in vain, and the truth will be severe against errour: and we must not expect *mercy* and *peace* without them: and our miserie is, that the King, Lords and Commons have met without an *Osculati sunt*, and why is that true *prævaricati sunt*? If they had not written we should never have known the secrets of State.

It is one of the greatest treacheries of State to divulge the secrets of either House without common consent. What hath caused so much *heart-burning* as the revelation of matters in delibera ion, before any determina:ion? His Majestie may conceive the wrong done to His Councell, that He hath understood the meaning of it in the first motion, reported as *David* tales of *Doeg*, 1 *Sam.* 22.22. to doe mischief. If His Majesty had never met with such men, but all as one man had declared their mind to the King, there would never have bin any division; nor could it have bin known in Votes who passed the Bill, and who were against it. We know all or the most make a generall Vote, and so His Majestie ought to receive it, and not so much as to know who were against it. His Majestie receives a Declaration at *New-market*, and knowes to one man in the Lords House, and to a few in the House of Commons, who were for it and who against it, and concludes the Declaration was made against Him, because so many were for Him in both Houses, and the lawfull Vote against him. Who shall be able to speak in either House, if such divisions be made? Is it not upon good reason when the King speaks in either House, that no one Lord nor Commoner answer Him till all have consented; and shall any tell the King what the Houses meane, before he heare it from them all? I am deceived, if this have not deeply wounded many in both Houses, as *Doeg* did *Abimelech*, to his destruction, with above 80. *persons wearing a linnen Ephod*. Members are nominated for Traitors, and may not know their Accusers, and the Lords and Commons judge it an injury to have them accused, and not know by whom. *Ipsa ratio dictat*, common reason doth teach, that no accuser should be any mans Judge; and Kings call not for offenders to punish them, but in a legall way, and Counsellers to be called for (by them that are bound to receive just information) upon treacherie, is intolerable injury. Many things are penned and Printed in papers under a Royall name, that are in this kind most unrighteous, and have caused first division in the Parliament, and then the desertion of that Societie.

I have read many Books of Remonstrances and Declarations from the Lords and Commons in both Houses, by no private pens, but publique consent, and confesse my selfe convinced of their most just proceedings, and constant resolutions: but in the other fearefull contradictions, shamefull reproaches, and most uncharitable constructions of all things. To give some instances. Rebellion is laid upon the instruments of the Parliament, and the Parliament freed, the actors judged, and the authors justified. The Parliament is deserted and accused of Faction, as if Faction were not in the desertours, but the deserted: as if the great Councell of the Kingdome were to beare the disgrace of Offenders. It is a Councell called by the King, continued by an Act of all the Members, and yet by departure of persons may be deprived of powers as if it were a Court in being, and might administer no Justice. It's called to consider of Questions *super dubiis*, upon doubts in Laws; and *de Quæremoniis super injuriis*, and of complaints of injuries, and yet must suffer doubts not to be resolved, and injuries (as the Apostle speakes) not to be revenged, *Rom.* 13.4. Besides these, imminent dangers must not be provided for, but neglected by desertion. The twentyeth part of mens estates to be taken from them to save the Kingdome from actuall invasion, when nothing is to be spared that may be a speedy remedie of all

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mens Rights. Is it against Law to save the whole City from fire to plucke down some mens houses? to drown mens Lands to prevent a greater danger? to build Bulwarks upon any mans ground to save the whole? either the King must doe it, or the Parliament, for it was never denyed Him in the not being of a Parliament, in case of necessitie to use all meanes of safety for his people, by an arbitrary Government: but in time of Parliament that power is committed to it, and no man may refuse to doe that for his safety that all men are bound to doe, and wherein the Parliament, besides the paines are deepest in their owne persons and purses.

The Kings of *England* have no meere but mixt Empire, that is a *Royall* power mixt with one that is *Politique*, and therfore as a King he may not doe what he will, but what is Law; and in time of Parliament, he may not proceed in any arbitrary way without It: and as He hath no righteous judgement out of all inferiour Courts, so when a Parliament is called and continued, He may not desert it, to doe any thing out of his own judgement; and whatsoever he doth is extra-judiciall, arbitrary, and obligatory to no body. His *Regall power* contrary to the which is *Politique*, is alwaies unrighteous, and to be ruled by any is Rebellion in them, and to be resisted by all Loyall Subjects, without all feare of damnation, whatsoever Divines may say to the contrary: for they dee but crosse the Apostle, who enjoynes not obedience to *persons* but *powers*; and Royall power in *Peter* is usurped, being applyed to Emperours (such as *Nero*) who ruled not by Lawes, but their own wills, but such are not the Kings of *England*, nor of *Israel*, further then they made themselves slaves, 1 *Sam.* 8. refusing *Gods* Government for Tyranny, for he provided, *Deut.* 17. that the *Politique power* should goe before the *Regall*, and make it *righteous*, which is called not the judgement of the Kings, but of the Kingdome, 1 *Sam.* 10. 25.

Mercy should move the King to give *Truth* a meeting, and not desert it, to see his Subjects in miserie and errour. *Truth* would teach the whole Kingdome that they are in an error that defend the Regall power against the Righteous power in Parliament. They are abused by Divines in the *mixt Monarchie*, as if it were absolute, and had the power of Imperiall and Civill Laws, when ours are common by custome, chosen by the people, and Statutes of their election in Parliament, which no Royall power can contradict. *Mercy* and *Peace* as *bed-fellowes* sleep together, but not securely without *Truth* and *Iustice*. They are *Collectaneæ*, as *Bernard* speakes, and sucke one milke, one brest, but the nourishment may be poysed by cases of Consciences alleadged without *Truth* and *Iustice*: as to teach men to follow personall commands against Politicall, the deserting of Parliaments, against well deserving Members, pressing Precepts to Emperours, to bring men into errors to Kings, as if all were to be obeyed alike, when some are to be obeyed above their Lawes, because their will makes them, when others are to be obeyed according to their Laws, to the which themselvs are Subjects. *Vbi enim misericordia esset, si cum misero non esset?* where should mercy be, if with misery she should not be? such is the condition of our Kingdome, and such should our great meeting be.

The meeting of great friends, was our second Note, and St. *Aug. in Psa.* upon the *ver.* meets with carnall men, *tu forte unam habere vis, et alteram non vis*, many would meet with mercy, that mind not the truth, would lay hold of the one, and let goe the other: *misericors et verax*, God is not more mercifull then true, nor mercifull at all to them that love not his truth. He is abundant in goodnesse and truth, reserving mercy for thousands and yet will not cleere the guilty of his willfull errors: peace is in every mans Petition, and rather then misse it, they will spare righteousnesse: *fac justitiam et habebis pacem*, doe well

and

and fare well, *depart from evill and doe good, seeke peace and pursue it; si amicam pacis non amaveris, non amabit te pax*, if thou love not the friend of peace, peace will not love thee: I cannot but collate this *Quaternion* in the Psalme with our Parliament, mercy makes a truth for a companion, truth to justice, and Justice to peace. *Servabis pacem*, is the first part of the oath, the last part of my text. *Facies fieri justitiam in misericordia et veritate*, is the second part, and such a *Quaternion* is all we can desire in the office and oath of a King, and more then Kings promise that are at liberty, and few performe that are borne to their Crownes, and yet they are best when they doe it. *Elegerit* would never have need so many Criticismes if election had been qualified with *just* and *reasonable*, who would have limited it to laws made, if the making of new ones had urged no more? and more is not contained in the peoples election, and to sticke to the old when the new are so good, is meerely to maintaine *Monarchy* to be bound to no laws at all for that power that is Royall to make what lawes it will, is at liberty to breake as many as it list. Our misery is that our friendly meeting of *King, Lords* and *Commons* is hostile, and who shall be able to judge of the quarrell, if the Parliament be shut out? The members that remaine have the best in the dispute, and if we find three Estates, wee shall have the powers to judge the persons that may be judged. The King cals the councell, and cannot recall it, and who can deny the power to be, where it cannot be recalled? The people send the Commons, and can they be excused that are departed? Or can hee call them from the Parliament that hath called them unto it, *cessante quacunque excusatione*, &c. To be driven away is but a dry excuse, and mercy to themselves, will not excuse justice to others, nor in truth free them from the just censure thereof. Wee have either the friendly meeting in Parliament, or all the attributes in my text are lost, no mercy without this meeting, no truth to discover errors, righteousnesse will not raigne, or Peace bee procured to kisse without deceit.

The birth of truth should end all controversies, and the originall of it is to be noted for the place, every thing hath it's appropriate being from the birth, and earth buds forth truth *naturally*, as in the Creation, *Ge.* 1.11. *Dixit et fuit*, truth pronounceth as the thing is, and the thing is as God pronounceth it to be, and so many expound the words, *fait bruhen springeth*, that is, the Land bringeth forth faithfull increase answerable to Gods blessing upon it. The Land is a figure of mens minds, *Heb.* 6.6,7,8. and *morally* is taken for the Councells of men, and so every man conceives truth as he is able, and many minds in a friendly meeting bud forth, and bolt out the truth better then divided persons, and wee are bound to the Parliament for truth above all other councells, and as Courts the judgment of truth can be received from no other, as the last resolution. *David* corrected one Councell by another, 1 *Chron.* 13 2. & 15. 2, 3. Hee gave the Councell that discovered the error, but would act nothing without a generall Councell, and for my part I shall never expect a friendly meeting till the Parliament budde for that truth that may be accompanied with mercy, draw Justice from Heaven with Peace to bee present at this meeting. *Supernaturally* truth is borne of a Uirgin, *Joh.* 1. 14. *the word was made flesh*, and tabernacled in us, and the consequent is *fullnesse of grace and truth*, and wee were happy this birth would bring some fruit to us Christians, not to shed that bloud, for which our saviour shed his, that we might not perish, and perish wee will to defend Papists in this warre, which is their last, and ends the testimony of the two witnesses, *Rev.* 11.7. Who in *Doctrine, Death, Resurrection* and *Assension* resemble their Saviour. Hee for the space of three yeares and an halfe taught most heavenly Doctrine, shed to seale the truth of it triumphed

umphed over death by a glorious resurrection, and by his ascension led captivity captive so conceive of this mystery of the two witnesses, they prophecy as many dayes, as the moneths of the Beast containes, and when they shall finish them, the Beast shall bite hardest, and the witnesses shall be helped by the dissension of all Nations from the grave; and whilst they burie one another, shall rise, ascend, and *Rome* fall, and therefore let not the godly feare the present miseries, nor the arming of Papists, for by them the beast biteth, and the God of truth reveale to all his righteous judgments, and speed that peace to his Churches that is promised, to them and those that shall looke out *fresh as the mooning, faire as the Moone, cleare as the Sunne, and terrible as an army with banners*, Can. 6. 10.

The end of the birth of truth is the reconciliation of God and man. *Ortus veritatis*, brings with it *occursus misericordiæ*, and *prospectus justitiæ osculum pacis*. Every one gives a blessing in the close. Mercy meets at the birth, and brings glory to God, and free grace to Men. Truth of promise, as well as of threats enters the Stage, and stands out for mercy to bee made good in promises, which are all performed at the birth of it upon earth: Then followes the gracious aspect of justice, which breakes open a doore in Heaven, and opens it to all believers, with pardon of sinne, and power to subdue it, and peace of conscience, and courage for it, make a Christian feare no dangers to appeare in the behalfe of truth, and my heart gives me that all that fight against the *Parliament* raise a wicked warre and promise protection without mercy, for it comforts not without truth, and to fight for errors may (as *Daniel* saies) *make men obstinate to understand nothing*, *Dan.* 12. 10. and want of true wisedome will leave every man in distresse, *and they that delight in unrighteousnesse forsake their owne peace*, and miserable is that fallacy that feeds many with vaine perswasion they are for the King, when they are most against him, not knowing they may rebell against his authority, when they obey his personall commands, and either his person may be absent from his power, or he hath one power to bee followed in Parliament, and another out of it, and so no man shall know what to obey, and whether he shall be damned to obey him in his Court, or in his Campe against it, and if *Cæsar*, will fight against *Cæsar*, who shall be *Cæsars* subject? It's most true all Appeales are from *Cæsar* to *Cæsar*; and *Cæsar* alone may reverse the judgement of *Cæsar*: but it must be in a right order, as from *Cæsar* in one Court to another, and when we come to the highest, there to rest: and yet *Cæsar* may repeale the judgement of one *Parliament* by another: But his proceeding out of his Courts is too *Cæsar-like*, & will stand good neither in true Divinity, nor honest humanity.

Mercy is the first in every good motion for man, the *Psalme* is full of the remembrances of it. *Lord thou hast bin favourable unto thy Land, thou hast brought back the captivity of Iacob. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin, &c.* After remembrances follow *prrayres* of conversion, contrition, expostulations with him whose anger cannot be endlesse; he will revive and rejoyce the *bones he hath broken*, mercy must bee shewed to mourners and salvation granted to the distressed: Prayers are attended with patience to heare what God will say: Patience wants not experience of peace, and hope holds the heart from fainting. And Faith makes salvation at hand to them that feare him, and all this *that glory may dwell in our Land*. Such is the power of mercy to make way for truth, which is able to dispute with all errors, and justice gives the argument of each mans right, and when all are satisfied therewith the conclusion will ever be peaceable. Such would be the proceedings of Parliament, where there must needs bee the greatest compassions, as having the common cause in hand, which concernes as much themselves

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as any others, and it were unnaturall for any man to wrong himselfe, and as in a body *one member suffer, all the members suffer with it.* So in the estate, the members that truely main members feele most of the common calamities and move most for their cure. What care they have of the Kingdome that are departed from the Parliament, is plaine by their selfe-love, for they remaine not members of the body they belong unto, but as persons part from it, every one seeking his owne things and not the things of another. As for truth to dispute all errors, it is the most faithfull Councell in the Kingdome, and for justice the fittest Court to give every man his right, and to expect peace without it, is neither probable nor possible. That the Parliament should seeke for peace to the King is as necessary as to Petition for any good law, and warre is by all meanes to be avoyded, and herein the Parliament hath vsed all patience & does passe by infinite injuries. No cause of accusation but forced upon false grounds. Treason is coynedcunningly by distinguishing persons from the *Parliament*, & the *Parliament* from the powers that make it. His Majestie is taught to condemn persons for Traytors & the *Parliament* is aimed at in them, for defending them, which is just, as far as they do the *work* appointed by such a *councell* & to deceive the people they part the King from being in it by his power, because his person is absent, and so he may be from any Court, and yet remaine in it for his judgement, and I know nothing necessary for a personall Act, but his Vote to make a law perfect and permanent as for the declaring of law they want not the power of a Court, & in imminent danger to ordaine for the present what should be done in the personall absence of the King.

FINIS.

12

A LETTER

Intercepted

At a COURT-GUARD

of the City of

LONDON:

VVherein is discovered a most desperate and bloody Act to be performed on divers good Ministers and their Congregations, on the Fifth of *March* next:

Which by GODS great mercie may now happily be prevented.

Ordered by the Commons in Parliament, That this Letter be forthwith printed and published:

H: Elsynge, Cler. Parl. D. Com.

London, Printed for EDW: HUSBANDS, February 28. 1642.

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London, Printed for Edw: Husbands,
February 25. 1642.

A Letter which ſeems more conſiderable, by the manner of the Intercepting, then peradventure otherwiſe it would be; The manner was thus:

The party that brought this Letter, was ſtayed at a Court-Guard, and there examined, who very ſlily drops this Letter, and ſets his foot upon it, and being ſearcht, and nothing ſuſpicious found about him, was diſmiſſed, and was no ſooner on horſe-back, but the Letter trodden in the dirt was eſpyed; and thereupon he being called to ſtay, he made the beſt ſpeed he could away, and two Muſquets were diſcharged at him, notwithſtanding which he eſcaped: the Captain of thoſe Guards, according to his duty, brought the Letter to the Houſe, the which the Houſe being acquainted with, thought good to publiſh to the City, to make ſuch uſe of it as they ſhall think fit.

A Letter intercepted at a Court of Guard of the Citie of London, &c.

Worthy Sir,

MY chiefest respects to any in your City of *London*, is to you, and some of your friends for your sake: And therefore I thought good to write a line or two to you, to certifie you what our intentions are concerning the State, and for the bringing of those Roundheadly Rebels and Traytors which are amongst you, into subjection; I having now a fit opportunity to write to you, and likewise a subtill, trusty, and a constant Messenger to send it by. I have thought good to declare my whole minde unto you, and not onely mine, but the minde of the *major* part of the Lords which are now with His Majestie. Worthy Sir, I, and not onely I, but all of us, the supreme part, be very glad to hear that the Parliament Rebells begin to quake and tremble for fear of future time: We hear that they have agreed upon a cessation of Arms for a certain time, which do much encourage us, for we have waited for such an opportunity a long

a long time; for powder is something scarce with us: I pray you now in the time of cessation, do you convey the sixteen barrells of powder which is at your house to *Redding*, and the two and twenty that be at our friends house to *Oxford*; for we intend to lose no opportunity; we will not befoole our selves as the Roundheadly Puritanickt rogues did at Edgehill, Branford, and now lately when all our Forces went to Cicester; we see by this what cowardly faint-hearted Rogues they be, we will not ere long leave one of them alive in England. Worthy Sir, I make no question but that your Patent and my Patent which have layn as dead a long time, will be made our own right by Law; for when this Roundhead Parliament be destroyd, you shall see braver times for us, and them of our Faith, than ever was before; but to leave off this discourse while we have another opportunity. I have desired at this time to make you acquainted with a secret work we have now in agitation; which if it should be discovered we are all undone, but if it take effect, we are all made for ever, for then three Kingdoms are as good as our own: the thing is this, If you and your friends can but procure men enough well armed

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on Sunday the fifth of March, to rise all in one houre, about three of the clock after noon, and go in three parts, one to Saint *Mary Mounding*, one to St. *Toolis*, and one to St. *Mary Overies*, for at these three Parishes do the Roundheads meet, and when you come there slay man, woman, and childe, then let us alone for bringing the same thing to passe at the same houre in the Citie, at the Dutch Church, at *Fills* church, at *Stynes* Walbrooke, at *Simsons* Thred-needle, *Calamies* Ald *Cordwels* Lumbarstreet, Grays-In, & divers others which we haue good intelligence of. Likewise without the Citie, as at Westminster, where the Rebels meet, *Evins* Temple-bar, Stepney, Whitechappell, and Aldgate, and by this time I hope they will be well shred. So to conclude, I pray Worthy sir stay the messenger at your house a day or two, and then send me word what you can do in this thing. One thing more to encourage you and your friends is this, we have men come to us every day, some from France, and some from Ireland, they come by 10, and 10, and 12, and 7, and 8 in a company, and two, and yet these Roundheadly Rogues cannot stay them; we have friends in the Roundheads Army, both Commanders and Souldiers which

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maketh us hope for the day: There is yet H. and two other which are our good friends, therfore be not discouraged, but be vigilant in this cause, So in haste I rest.

Your ever loving and affectionate friend,

L.

I Pray remember my love and service to those Martyrs in the Tower, my Lords Grace of Canterbury, my Lord of Ely, my true Lord Major in the Tower, to my father Coxe in the Clincke, and the prisoners in my Lord of Winchesters house.

You need not give the Bearer herof any thing, for I have given him five peeces for his pains, and if that be not enough, I will give him more. I gave him directions which way he should come safely without examining; and I bid him that if he meet with any that he suspect will search him, that he should put this letter between his Horseback and his saddle; for if that should miscarry, that were as much as all our lives were worth, So farewell.

I

I had almost forgot to return you thanks for your [illegible] motion of the Petition of Peace; for, although we have no desire now for Peace, yet that made wonderfully for our advantage.

From Oxford *this* 20 *of Feb.*

Direct this messenger or any other to go through Kent-street, or Gravell-lane by the Parke in Southwark, and so over at Branford-Ferry; for so he may come to Oxford, or Redding without examination.

Charge the messenger for to have as great a care of those letters which passe betweene you and mee, as he should have of his life. One Regiment of us are appointed to come into your Civil at the time appointed, by some at a time, if we can with convenience without our Arms, for we have Arms and Ammunition enough provided for us at ten friends houses.

I have forbom to write my ordinary hand, or to [illegible] my name or yours, or to set my seale, for to prevent any inconvenience that may arise by it, So I rest.

FINIS.

GODS REVENGE Upon his Parliaments AND Peoples Enemies, by the examples of some great Malignants, whom God hath punished to give others warning.

Being a true relation of foure Citizens of London *dwelling on* Ludgate-hill, *that went to* Oxford, *and with others as ill affected as themselves, drank healths to the confusion of the Parliament, as they came home, one of them broke his leg, another broke his backe, and the other two fell mad, all remaining in a miserable condition: together with the like example of the Lord* Hopton *at Madbury neere Plymouth, and one M.* Turner *Vintner at the half Moone at Oxford.*

Also the Discovery of a bloudy Plot against the City of LONDON.

LONDON, March. 1.
Printed for R. Johnson. 1642.

13

GODS Revenge against his Parliaments and Peoples enemies.

IT is made plain enough to those whose eys are in their heads, that the enemies of the Parliament are the enemies of the Lord; but the Devill, and Papists, and a company of ill-affected people have blinded the eys of many amongst us, that they cannot see it, and therefore will not believe it: but such is Gods goodnesse to this poor Kingdome of *England*, that he hath wrought by his Parliament wonderfully, and beyond the reach of naturall reason, to convince the enemies of the truth, and yet they will not believe; therefore God hath of late sent strange judgements upon some of them, to give the rest warning: One M. *Turner* a Vintner in *Oxford*, that kept a Taverne at the signe of the halfe Moone in the said towne of *Oxford*, where (with other malignants that came to him as guests to drink in his house, desired his company) amongst other strange discourse which they had, they fell to drinking of healths, and amongst the rest he began an health to the confusion of the Round-heads, and in a great bravado drank off his glasse of wine, and then leaped, and cut two or three capers, praying for their confusion; but see the judgment

ment of God, who sees all the wayes of man, and judgeth them according to the wickednesse of their inventions, he fell down and brake his leg, and he was carried home in great paine, but he never recovered of it, it cost him his life; so that indeed the confusion fell upon himself, a fearfull example: I judge not his eternall condition, for whether he repented or not, I cannot tell, I pray God others may take heed by his example.

Another example did lately befall Sir *Ralph*, now made Lord *Hopton*, a wonderfull and remarkable judgment: The Earl of *Stamford* being in *Plymouth* and keeping it for the King and Parliament, having done worthily in opposing him, now at last the Lord *Hopton* being exceedingly puft up with the vain glory of being a Baron, forgot himself the more, and God too, drew up his forces for *Plymouth*, and marched against the Earl of *Stamford*, assuring himself of the taking thereof, and therfore he would first, with some of his Commanders, visit the tavern in a little town called *Modbury* neer *Plymouth*, and fell to drinking of healths, they drunk the Kings health, I blame them not for loving the King, I pray God blesse His Majesty, all that love and honour him, not only in words, but really from their hearts: but to proceed in my discourse, divers other healths they drunk, but at last the new made Baron began a health to the confusion of the Roundheads, and made them all to pledge it: this he did in great confidence of overcoming the Earl of *Stamford*, and taking *Plymouth*, where he resolved to play the part of a true Cavalier-plunderer;

to the confusion of protestants, that stood for the king & Parliament, and having thus pleased his own fancy with the promise of vaine hope, and deceived expectation, he departed the towne with his fill of the juyce of the grapes, and marching neerer to *Plymouth* the Army was perceved by the Earle of *Stamfords* forces, who beat an Alarm, and came against him with an undaunted courage, they played their Canons and Muskets, and fought stifly on both sides, but see what is the event of drinking such healths, he got that day such an overthrow, as he is never like to repaire the ruines thereof, with the losse of divers commanders, hundreds of his souldiers, and it is reported that himselfe is dangerously hurt, so that they to whom he wished confusion, their Army have brought him to a miserable condtion, God give him grace to call for mercy: he was so vaine glorious of this determination, that messengers brought word to *London* from him, that he had taken *Plymouth* before the battle began but God disposed it otherwise, let others take warning of the like attempt.

But to come to the last and cheefe part of my discourse, namely concerning foure Citizens of *London*, two of which are Habbadashers, and the other two Hosiers all neighbours on Lud-gat hill, I forbear their names, in modesty they are well enough known these foure malignants resolved to go for *Oxford*, pretending to put off some rich wares that they had this dead times which here they could not, but to *Oxford* they went, and being there they found out acquaintance

ſutable to their deſires, what other matters they did at *Oxford*, I ſtand not to diſpute, only it is reported that they with their *Oxford* acquaintanee went to the tavern, where they were very merry, and drank hard, amongſt the reſt, they drank the Kings heal h the Queens, Princes and Prince *Ruperts* health, and at laſt they dranke an helliſh, and deviliſh healch, broached from hell, but now too often uſed by malignants, and Cavaliers, they drank an healch to the confuſion of the Parliament, and ſo parted, but mark what followed, having ſtayed at *Oxford* ſo long as they thought fit; they repaired to their Inne, and called for their horſes, on which they mount and for *London* they come, with hearts as baſe, and full of rankor againſt the Parliament as before, but juſtice over took them, and ſmote them by the way: and they are made examples for all malignants to look upon; one of them fell from his horſe, & by accident broke his leg moſt dangerouſly of whom the reſt had the beſt care they could, had him to a Chirurgeon & got him looked to, and had the beſt meanes they could obtain, a ſecond fell from his horſe in ſuch a grievous manner that he broke his back, and all buriſed his body in moſt lamentable wiſe in ſo much that it is thought he will hardly eſcape it. The other two ſeeing theſe diſaſters, and being ſmitten in conſcience for their drinking of healths to confuſion of the Parliament they began to be deſtracted which encreaſed ſo much by reaſon of the conſideration of their great abuſe to the King and Parliament, and the fearefull ſights they had beheld of their fellowes, they were exceedingly deſtracted,

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and raged in a wonderfull manner, in ſo much that their braines were exceedingly broken, and they were indeed mad, in this miſerable condition were they all foure brought to their own houſes at Ludgate hill, where they are all neighbours, and there they lie in a moſt miſerable, and deplorable condition, yet ſome of them, have found ſome amendmeut ſince there coming home, and have expreſt ſome appearance of ſorrow and repentance, only he who hath broke his back is in moſt danger, as it is reported, to eſcape it, God give him grace to call for mercy, and give us all grace to truſt in him, God bleſſe the King and Parliament, and bleſſe this poor kingdom, the Lord remove all our troubles, deliver us from all our enemies, and ſettle us in peace.

The Copie of a Letter of dangerous conſequence, diſcovering the bloudy Tragedy to have been acted on Sunday the fift of March, intercepted at one of the Courts of Guard of the City of London.

Worthy Sir,

I Have deſired at this time to make you acquainted with a ſeeret work we have now in agitation, which if it ſhould be diſcovered we are all undone, but if it take effect, we are all made for ever, for then three

Kingdomes

Kingdoms are as good as our own: the thing is this. If you and your friends can but procure men enough well armed on Sunday the fifth of March, to rise all in one hour, about three of the clock after noon, and go in three parts, one to *Saint Mary Maudlins*, one to St. *Toolis*, and one to St. *Mary Overies*, for at these Parishes do the Roundheads meet, and when you come there slay man, woman, and childe, then let us alone for bringing the same thing to passe at the same hour in the Citie, at the Dutch Church, at *Tills* Alhallowchurch, at *Sturries* Walbrook, at *Simsons* Threadneedle street, *Calamies* Aldermanbury *Cordwells* Lumbarstreet, Grays-In, and divers others which we have good intelligence of: Likewise without the Citie, as at Westminster, where the Rebels meet, *Evins* Temple-bar, Stepney, Whitechappell, and Aldgate, and by this time I hope they will be well shred. So to conclude, I pray Worthy sir stay the messenger at your house a day or two, and then send me word what you can do in this thing. One thing more to encourage you and your friends is this: we have men come to us every day some from France, & some from Ireland they come by 20, and 10, and 12, and 7, and 5 in a company, and two, and yet these Roundheadly Rogues cannot stay them: we have friends in the Roundheads Army, both Commanders and Souldiers which maketh us hope for the day: There is Col. H. and two other which are our good friends, therefore be not discouraged, but be vigilant in this cause, So in hast I rest.

FINIS.

K. Gt Br. Ireland
Charles I. King.

14

A LETTER SENT TO His MAJESTIE,

FROM A HONORABLE MEMBER OF THE HOUSE OF *COMMONS*: MVNDAY THE 27. OF FEBRVARY.

CONCERNING THE GREAT AFFAIRES AND DISTRACTIONS OF THIS

KINGDOME.

1642 March. 1.

LONDON, Printed for *Richard Bartlet*: 1643.

A

LETTER

SENT TO

His MAJESTIE,

FROM A HONORABLE

MEMBER OF THE HOUSE

OF COMMONS:

...RVARY.

GREAT

...TRACTI-

...NE.

Mark. 1.

LONDON, Printed for Richard Bartlet: 1643.

FADED PR

A Letter ſent to His MAJESTY: by an Honourable Member of the Houſe of COMMONS.

SIR,

[illegible] neceſſary Perſwaſions and inducement on [illegible] of my ſelfe & the other your [illegible]ects members of your houſe [illegible]s accuſed of high Treaſon: I [illegible] Majeſty of the integrity of [illegible]cy of our proceeding in the [illegible]non wealth wherein we have [illegible]jeſty. [illegible]hich preſſed us very ſore and [illegible] the troubles and griefe that [illegible]r upon us, for the lamentable breaches in Church and State, and ſo your ſacreed Majeſty and hopefull off-ſpring filled up our ſorrowes and in our thoughts were

A

LETTER

SENT TO

His MAJESTIE.

FROM A HONORABLE MEMBER OF THE HOUSE OF COMMONS:

MVNDAY THE 27. OF FEBRVARY.

CONCERNING THE GREAT AFFAIRES AND DISTRACTIONS OF THIS

KINGDOME.

LONDON, Printed for Richard Bartlet: 1643.

A Letter sent to His MAJESTY: by an Honourable Member of the House of COMMONS.

SIR,

BY necessary Perswasions and inducement on the behalfe of my selfe & the other your faithfull subjects members of your house of Commons accused of high Treason: I am forced to informe your Majesty of the integrity of our affections and innocency of our proceeding in the great affaires of this Common-wealth wherein we have bin imployed by your Majesty.

Besides our sorowes (which pressed us very sore and still remaineth upon us) the troubles and griefe that fell upon us, for the lamentable breaches in Church and State, and so your sacreed Majesty and hopefull offspring filled up our sorrowes and in our thoughts were

grieved that such feares and desolations fell out in your dayes, we confesse that charity suspects not, and the best minds thinke the least hurt, and the freer a man is from vice in himselfe, the more charitable he is of others, and this is that which hath proved prejudicall to your Majesty, but had your MAJESTIE bin the first that had bin misinformed, or ill rewarded it would be a hard thing to command patience, but griefe is asweged by presidents or examples. It is true your Majesty being misinformed against us your faithfull servants and subjects, your Majesty thought to have dealt with us, as *Joseph* thought to have dealt with *Mary*, and so put them a way farr from you, but with *Mary* they travilled as it were with child, and that which they travild withall might not appeare an illegtinate the only wise God sent as it were an Angell unto you, to let you see that like Mary they being contracted unto you in love they have not as yet defiled their marriage bed, but remaine like Mary faithfull to their head and Soveraigne; And your Majesty seduced by false oppinions from others against them, we hope you will be now reduced to them by true perswasions; and that you may be see the only wise God, that gave your Majesty your being, and so knew you better then your selfe, hath dealt with your Majesty as he did with Adam in Paradise, provided you a meete helper, when with Adam you thought

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we need of it; And if your Majesty yeeld as Adam did in sparing a superfluous rib, will becom a great gainer, for your Majesty shall not only loose those who may very well be spared, but you will gaine to your selfe and posterity a meete helper; that will endeavour by all meanes that may be lawfull to ease you of the many burthens that lye heavy upon you, and considering the paines of that body whereof you are the head, great injustice is done them by accusing them; for by this meanes your good subjects are bereaved of those benifits that ought to be common to all: As for your Commons, they goe not about to steale your favour, but purchase them legally, and are become unto you as Abrahams servant was unto his Mr. who would not either eate or drinke, untill he had done his Masters businesse; And I dare say if your Commons (as the late menopolits and others did seeke themselves or their owne advantages more then the good of King & Kingdome, they would have bin received after so much labour before now, but we say as Adam and let us be but one and that it might have bin so we have bin willing to be seperated from our demesticke imployments, yea, to forsake all and runn through many hazards and perilous dangers to cleave onely to your Majesty in a solemne contract, therefore to make up the contract you must part with your evill Councellors that are neere unto

to you and spare a part to save the rest, being done it will prove to your Majesty as comfortable and welcome as *Rebeakca* was in *Isaakes* tent. This happie match being made, it would not only refresh your people but make glad your hearts in these tims of feares & dangers, it is the nighest way to a blessing, and the hopes of this is that which hath brought us to renew and confirme the Covenant that your Majesty made with us; from your first entrance to the Crown, and because you could not sweare by no greater, swore by the Eternall God that you would defend us, and at the first of our contract we made but one, your power and all that you had was ours to defend us; and do us good; But those now neere you and about you have set your Majesty against us, and perswade you to beat us, and force us to obedience; though of our selves willing to obey: being sore troubled within our selves, when we see your your Majesty (whoe is become our head and husband) strange unto us, but wee hope these unnaturall breaches being composed and reconciled love will be united stronger then before, wherefore be reconciled to your Commons and to us your faithfull and Loyall servants shall live love anddye togather and be more firme in your new unian then ever devided in your heart unkindnesses so shall you meete in the end and new Port but be like *Rachell* and *Leah* which two built up the

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houſe of *Iſraell*, we have endeavoured to put you in a way to unity how you are in the way keepe it, it is ſaid that whyleſt *Abraham* ſervant was in the way God bleſſed him, the ſame God bleſſe your Majeſty and for your comfort and incouragement know by ſomuch that you grow to perfection by how much you draw nere to unity we confeſſe had the baales and baalums of our times beene ſo evill as they would have bine the world had bene overcome with evill but ſuch is the wiſdome of God that oftimes he hides from evill men thoſe times and ſeaſons that might prove prejudicicall to his People, but we have ſeene and felt, both great inward ſorrow and outward perplexity that by the meanes of our baalems your Majeſty is become to your People and commons as the Angell are unto Gideon and ſo made them afraid, but we humbly and earneſtly deſire your Majeſty to recomfort your People by returning to the wholeſome concell of your Parliament, and injoy them againe by a willing contract and not byra viſhment, we ſhall you appeace unto your your People like moſes who had more glory by his vaile then by his face and we doubt not but when all things thus be made manifeſt, and the integrity and innocency of our proceedings rightly underſtood by your Majeſty, but that one faithfull david will be in more accompt with your Majeſty then all the Pharaſites and Atchittophells

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of your campe, for our plaine conditions we doubt
but the effect of our endeavoures will make it appe
to all the world (to the Conuncting or confusion
our malitions enemies, who are no otherwise to yo
Majesty if they might be conceased) and satisfaction
your M. that we have aimed at nothing but the wo
of God in defending his true Religion, your Majest
person and posteritie from force and violence, and t
fundamentall Lawes of this Kingdome, and just pre
gatives of the Crowne from distraction.

FINIS.

Joyfull and Happy News 15

FROM

IRELAND.

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Being an exact relation of a great Victory obtained against the grand Army of the Rebels, on Tuesday Feb. 7. 1642. at a Towne called by the name of *Roscolleth*, neere *Longford*.

In which battaile there were slain above 2500. of the Rebels, and but 3. of the English, onely many wounded.

The names of the English Commanders were these:
Sir Rich. Greenvill, Cor. Emely. Lieuten. Cor. Sherlock, Lieuten. Cor. Gibs, Ser. Maj. Shurman, Ser. Maj. Asbkey, &c.

The names of the Irish Commanders.
Ser. Maj. Preston, Cor. Fits Gerrat, Cor. More, Cor. Tirrell, Cor. Philip Onelly, and Lord Trimnelstowne.

The names of the Irish Commanders that were slain in the battail.
Cornel Plunket, Captaine Brian, Sir Tho. Nugent, Captain John Nugent, Cap. Adascalle, a Parliament man. Cap. Roger Davies, with eleven Colours, and many Prisoners.

LONDON, March. 1.
Printed for Edw. Blackmore. 1642.

Printed for

A Relation of a great Victory obtaind by Sir RICHARD GREENVIL.

Againſt the Iriſh Rebels, on Tueſday the ſeventh of February.

BY command of the Lord Marques of *Ormond*, certaine forces of both horſe and foot were ſent unto *Trimme* for the reliefe of *Athlone*, with a direction unto Sir *Richard Greenvile* to have the cheife command thereof, which forces arived at *Trim* on *Thurſday the 26. of Ian.* on *Friday* morning then following Sir *Richard* marched thence towards *Athloane*, with about 900. foot, which Sir *John Shirlog* Commanded, & alſo 200. horſe which Captain *Vaughan* (ſince Knighted) Commanded, and that night all lodged at *Athbay*. *Saturday* the 28. being come nigh *Ballinacurre* a very ſtrong paſſe, we found the enemy poſſeſſing it with 300. hundred men, haveing there cut off the bridge, whereat Sir *Richard* commanded certaine dragoners to force that, and alſo ſent a party of horſe to ſecond them, which the enemy oppoſed, untill ſome of the horſe found a place there by, where they leapt over a deepe ditch of water which put them all to flight over a bog, in which eſcape divers of the Rebells were ſlain, and as it was ſaid alſo one of their Commanders.

Sunday the 29. marching forwards four of our horſe ſcouts eſpied four of the Rebells ſcouts on the top of a hill before them, who ſeeing our ſcouts haſting towards them withſtood them (being Country Gentlemen) of good quality, and being but four to four they encountred each other fairely with their ſwords, untill one of the Rebels had both given & received a wound, & was ſeized on by one of our ſcouts, whereat the reſt being very well mounted eſcaped away, leaving their conſort to be ſlain in the place, and being come nigh *Tubberterne* where we lodged that night, ſome of our horſe tooke a Gentlewoman of good quality who ſtood on a hill thereby guarded with ſome Muſketiers. Munday the 30. Being come nigh and within five miles of *Athloane*, wee tooke one Mr. *Richard Dillon* priſoner, who informed Sir *Richard*, that Collonell *Preſton* was ſending all the Forces he could make to hinder our coming at *Athlone*, therefore wiſhed us to make all the haſte thither we could preſently thereon a horſeman of our forlorn-hope came back and informed Sir *Richard* that 7. Colours of the Enemies were marching toward us, Sr. *Richard* then preſently commanded forth ſome of his Horſe

to second the foure Troops which in that interim charged the Enemy who retreated to a Bog, where moſt of them might have been cut off, had not the care of the ſafe conduct of the proviſions appointed for the relieſe of *Athlone* care forbidden it, that night wee came all ſafe to *Athlone*, where wee all ſtaid the next day following.

Wednesday 31. Sir *Richard* ſent all our Horſe and Foot to quarter at *Kilkennie*, weſt 4. miles thence, untill ſuch time as 300. of the Lord *Kanelaghs*, and 300. of Sir *Michael Ernelies* Regiment might be drawn thither from their out Garriſons to march backe with us, and when our Horſe approached nigh to *Kilkennie*, they diſcovered that it was ſtrongly manned by Sir *Iames Dillons* Forces, Captain Mr. *Thomas* his Troops, and Colonell *Farrals* Regiment of the County of *Longford*, whereat Captain *Vaughan* with ſome of the Horſe fell into their quarters, and kild a Captain and ſome other of their Officers, and alſo about 50. of their ſouldiers, and tooke many of their Armes, and poſſeſt their quarters untill Saturday, at which, on the 4. of *Feb.* we all quartered at and about a place called the *Mote*, at which time the 600. expected, were lodged with us, where Captain *Vaughan* found in his quarters, an Engliſhmans wife, and underſtood the generall report of the Country was, that the *Iriſh* had gathered all the Forces they could get together, and were confident to compaſſe us in on every ſide, and to cut us off, reſolving, and vowing not to leave a man of us alive, ſaying alſo that if we ſhould get that victory the heart of their warres would be broken, for that it was an antient Propheeie much talked of among the Iriſh, that that ſide that ſhould winne the Battell at *Rathconnell*, ſhould be conquerors of the Kingdome, it being a tradition ſuperſtitiouſly held by the native Iriſh; On Munday the 5. we marched towards *Trim*, meeting no oppſition but foule weather, and wayes, which greatly diſheartned the ſouldiers, and killed divers of them, in which time wee tooke ſeverall of the Country People, who all confirmed the former reports of the Enemies Forces and intentions, Sir *Richard* notwithſtanding ſaid he was reſolved not to ſhunne a foot of his way were the Enemy never ſo ſtrong; Tueſday the 7. proceeding on the march, wee underſtood of divers Troops of Horſe and foot that dayly had followed our Reare, which then was guarded by a Troope of Horſe commanded by Lievetenant *Hatcher*, who charged certain Forces of the Enemy which were advanced ſomewhat nigh him, and then cut off about 20. of them, afterwards about 11. of the Clocke the ſame day, being come nigh *Mollilingar*,

linagar, we took a priſoner, who told us the Iriſh Forces poſſeſt our Paſſe at Rathconnell, being very ſtrong in numbers of men, & the prime officers and gentry of the Countrey, whereupon Sir *Rich.* haſtened the advance of his Forces, and being come nigh in view of the Paſſe, perceived it to be very narrow, and that it was cut off by a broad and deep trench, being compaſſed in on each ſide with great bogs, and having adjoyning unto it on a very ſteep hill a very ſtrong caſtle, and divers other works well manned, by which there appeared no paſſage either for horſe or foot, then did Sir *Rich.* draw all his forces into battle order before, which conſiſted of a forlorne hope of 50. Muſquetiers, commanded by Lieuten. *Dikes*, and 2. wings of 60. ſhot more, commanded by two Enſigns (one of them a coward) the forlorne hope being ſeconded with a diviſion of 200. Musquetiers, which was commanded by Sir *John Sheirlege*, which the vanguard of our little Armie, whereof the firſt diviſion was led by Cap. *Varney*, and Lieuten. *Oliver*, and the ſecond diviſion of it by Lieuten. *Williams*, and alſo the third diviſion by Sergeant Major *Morris*, the reſt of the Forces conſiſted of 3. diviſions of Pikes, flankt with ſhot, which ſerved for the battle of the Armie, each containing about 300. men, whereof the firſt was led by Cap. *Honiwood*, the ſecond by Major *Shipman*, the third by Sir *Mich. Brinely*, after which followed another diviſion of 200, Muſquetiers, commanded by Major *Forteſcue*, which was for the reare-guard, which reare was guarded by a forlorne hope of 50, Muſquetiers: likewiſe thoſe foot were flankt with three diviſions of Horſe, whereof Capt. *Vaughan* commanded the Van-guard, Lieuten. *Rogers* the battel, and Lieuten. *Hatcher* the reard-guard. Likewiſe before the Vanguard of the Foot marched the Lo: *Ranelagh*, leading a troop of Volunteers, likewiſe for the forlorne hope of the Reare, Cap. *Pate* commanded 40. Dragooners, which were alſo aſſiſted with 20. firelocks. Which done, and not onely having a ſtrong enemie before us of above 2000. foot and 6. horſe-troops, and others at leaſt 600. on our right hand, and 600. more at a diſtance on our left, (upon the bogs of Langford men, not far off from which were halting up to ſecond them 800. of the Reilies) then unknown to us there was waiting upon our reare 500. more, which then newly poſſeſt Mellingar, half a mile behind us, to hinder our retreat, then for to begin the play, the forlorne hope 50 ſhot, advanced on right towards the paſſe, did the left wing of ſhot to flanke that, the right wing ſtaying behind contrary to command, whoſe ground not withſtanding was made good by others, thoſe together being advanced as far

as they could, were ſeconded by ſeverall diviſions drawn out of the van-guard, which alſo diſputing it with the enemie, without any apparent good ſucceſſe, Sir *Rich.* was enforced before the front of the reſt of the Forces to ſay, there was no other remedy now, but that we muſt reſolve to carry it or dye, becauſe he ſaw great numbers of men approaching towards our right hand, and alſo our left, which if they ſhould come to joyn with thoſe before us, would be too ſtrong for us. Therefore now of neceſſity all muſt uſe their beſt endeavour through the Paſſe upon the enemie, and by doing of it reſolutely, there was no doubt of good ſucceſſe. Whereunto all men ſeemed very willing. and ſo accordingly the 3. diviſions of the battel advanced cheerfully with their colours, flying to force the way, Sir Rich. keepinh upon reſerve 250. Muſketiers, which 3. laſt diviſions being come at puſh of pike, with the Rebels that defended the Paſſe, and Sir Mich. Erneley eſpying the advance of the Longford men on our left hand, marched towards them, and they preſently received a charge by the horſe that Bryan commanded, which by our ſhot was repulſt, and Bryan himſelfe ſhot dead, and that gave a ſtop to the Longford men, in the interim of the conflict many of the Forces from off the Caſtle were running ſpeedily to charge our right wing of ſhot, which Sir Rich. repulſt by ſending againſt them more ſhot, from out of his laſt reſerve, which ſudden fury being ſtopt, and the ſervice continuing violent on all ſides for two houres together, with doubtful ſucceſſe, Sir *Rich.* ſent forth all the remainder of the foot to aſſiſt thoſe at the Paſſe, during which skirmiſh Lieu. *Rogers* did at ſeverall times very earneſtly deſire Sir *Rich.* to give him leave to attempt to force a way through that Paſſe with the Horſe that he commanded, whereto at laſt Sir *Rich.* gave him leave, who haſtened to find a way, and being come at the bank and ditch of the Paſſe, found no poſſible means there of getting through, at which time Major *Morris* called unto him, ſaying, he had found a place for his horſe to paſſe through, then that troop haſtened on to it, *Edward Roſcarrok* of the ſaid troop firſt rid through, the Lieuten. and the reſt of the troop cloſely following them, and being got over, the forlorne troop led by *Brn Dickſey* followed them, and then preſently did thoſe of our horſe charge the enemies horſe that were before them, who being unwilling to ſtand the ſhock, began all to run away, in the purſuit whereof Lieuten. *Rogers* with the troop he commanded chanced to follow a troop, in whoſe reare was taken priſoner Coronel *Anthonie Preſton*, the eldeſt ſon of their Generall *Preſton*, and alſo there was ſlaine

many of the ſaid troop, and the ſame time Corporall *Picksey* commanding the forlorne hopes, purſued another horſe troop, killed many of them, and found the dead body of Cap. *Brian*, who was lately run from Sir *Tho. Lucas* troop, whoſe head was brought away, our foot having been at leaſt two houres before at handiblows, and throwing ſtones, our men with one accord cheerfully came on upon thoſe that manned the trenches, and made them run away.

Which ſuddain change drew after them all the reſt of their Forces, and being poſſeſt of their workes and hill, Sir *Richard* gave charge to Sr. *John Sherlocke* that he with all convenient ſpeed ſhould draw his men together in good order upon that ground, and furniſh all his men with Ammunition, while he himſelfe with the Horſe purſued the *Longford* men, in which purſuite it happened that Captaine *Vaughan* with a part of thoſe Horſe taking another way, was guided by noble Sr. *Charles Coote* that way ward that the Enemy eſcaped, and at laſt overtooke the greateſt part of them, and there ſlew as is by all believed at leaſt 200. of them, ſo that we verily believe there was ſlain in all about 2500. during which purſuite our Foot remained about the adjoyning Caſtle, ſearching as they uſually doe all holes, found in the Caſtle 8. Enſignes of the Rebels, alſo Captaine *Betagh*, Captain *Bardall*, Lievetenant *Elmore*, and about 6. ſouldiers, and 3. other of their Enſignes were found abroad among dead bodies, in conflict of our men was ſlain but onely 3. ſouldiers and about 20. Officers and ſouldiers hurt, whereof Sergeant Major *Shipman*, who ſhewed himſelfe a very valliant ſouldier, was one of the chiefe that was hurt.

The Battaile being ended, our Forces marched thence to Maſiſtown, and in the field before the Forces were drawn into their quarters, Sir *Richard* cauſed a Miniſter in the head of all the Army publiquely to give God thanks every man kneeling for the victory, publiquely ſaying that it was the work of God and not of man, which every man ſeemed thankfully to acknowledge, and this night we underſtood that there was ſlaine in the fight, Coronell *Patrick Plinket*, Cap: *Bryan*, Sir *Tho: Nugents* only ſon and heire, Cap: *John Nugent* of Balinſcarrie, Captain *Adam Cuſake* a Parl. man, Cap *Marcus Geohagan*, Cap: *Roger Darcyes*.

Alſo the names of the enemies Commanders that were preſent at the Battell are theſe, Ser. Major. Gen. *John Preſton* Col: *Anthony Preſton*, Coronel M. *Tho: fits Gerrat*, *Cor. Piers fits Gerrats*, Sir *Luke fits Gerrat*, Cor: *Roger O Moore*, Cor: *Tirrell*, Cor: *Walter Nugent*, Cor: *Phill. O Reyle*,

ley, Cor: *Francis Farrell*, Cor: *Brian Farrell*, Sir *Tho: Nugent*, *Trimmelstowne*, &c.

That night Sir *Richard Greenvile* in giving out his orders for the watch, gave for the watch word Revenge, and also for the field word Iustice, which was correspondent to Gods blessing in the victory. *Wednesday* the 8. we lodged at Martinstowne. *Thurs.* the 9. all our forces quartered in and about Trim, from whence they marched the next day unto their former garrisons.

The names of the superior officers we had present in these conflicts are Sir *Richard Greenvile*, Coronell Sir *Mich: Ernely*, Leivt: Cor: Sir *John Shirlocke*; Lieut. Cor: *Gibbs*, Ser: Major, Sir *Abraham Shipman*, Ser: Major *Askey*, Ser: Major *Morris*, Ser: Major *Fortescue*, Cap: *Hunnywell*, Cap: *Lucas*, Cap: *Varney*, Cap: *Sands*, Cap: *Loftus*, Cap: *Nichols*, Cap: *Palmer*, Sir *William Brouchrost*, Cap: *Vaughan*, Leiutenant *Rogers*, Leiut: *Hatcher* and for Dragoners Cap: *Pate*, all which officers did excellently performe their duties, as did also all the inferiour Officers, excepting only Ancient *Lake*. *Gloria Deo.*

FINIS.

The Protestant 11

INFORMER,

OR

Information to all Protestants:

Shewing the causes and end, of this unjust warre, Plotted by Romish Jesuites, and now managed by English Papists, and their abbettors against this Parliament, and in this all other Parliaments: Proving by forepast proceedings, present actions and persons acting that: this warre is no new quarrell, nor caused by the Militia But divellish malice, against the true Protestant Religion, and Lawes of this Kingdom, to set up, and establish Popery, and hath beene fifteene, or sixteene yeares last past, preparing. Also justifying this Parliaments proceedings, by Nature, Law, and Religion, against the false Calumniations of all Malignants: With an exhortation, to courage, liberality, patience, and Constancy, to the hazard of life, and fortunes: in defence of Gods true worship; your own Rights, Liberties, and this present Parliament; with confidence of a blessing, and victory, like Caleb, and Iosuah: For your GOD is with you.

Published for Information to the Ignorant.

By *Gregory Thims* Gentl.

PSAL. 37. 14. *The wicked have drawne out their swords, and bent their bow, to cast downe the poore and needy, and to slay such as be of upright conversation.*

IUD. 5.23. *Curse yee Meroz,* (saith the Angell of the Lord) *Curse yee bitterly, the inhabitants thereof: because they came not forth to the helpe of the Lord, to the helpe of the Lord against the Mighty.*

GAL. 5. 15 *But if ye bite and devoure one another, take heed that ye be not consumed one of another.*

1642 London Printed 1643. March 1.

The Protestant

INFORMER

OR

Information to all Protestants:

Shewing the Causes and end, of this unjust warre, Plotted by Romish Jesuites, and now managed by English Papists, and their Abettors against this Parliament, and in time all other Parliaments: Proving by sure all proceedings, present acts, and persons acting that this warre is no new quarrel, but caused by the Militia. But divulgeth malice against the true Protestant Religion, and Laws of this Kingdom, to set up and enablish Popery, and hath beene fifteene, or sixteene yeares last past, preparing. Also justifying this Parliament, proceedings, by Nature, Law, and Religion, against the false Calumniations of all Malignants: With an exhortation, to courage, liberality, patience and Constancy, to the hazard of life, and fortunes: in defence of Gods true worship; your own Right, Liberties, and this present Parliament; with confidence of a blessing, and victory, like Caleb, and Iosua: For your GOD is with you.

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London Printed 1643.

The Protestant Informer.

WEE all complaine of our present misery, by the bloudy distractions of the kingdome, by this unnaturall Warre: But few of us consider seriously of the cause, whence these distractions come.

For information herein, take notice, that sinne is the only cause of every affliction, and of all punishment, whether to private men, or whole kingdomes. Wee by our sinnes have provoked God to anger, and God sheweth his anger, by his judgements upon us: King and Subjects have sinned, and now King and Subjects are punished. God useth us to punish one another; He doth it either to reforme us or to destroy us.

Esay 26.9. Deut. 6.15. Deut. 28.63.

But God is the efficient cause of all. The cause of all causes: all other causes are but Gods instruments. Now the instrumentall cause of our distractions, is wicked men: God useth one sinner to punish another, as *Israels* sinne was punished by wicked *Shishak*, and by Idolatrous *Athar*; Esay 10.5. whom God calleth the rod of his anger, and the staffe in his hand: So God punished *Davids* sinne, by wicked *Absolom*: and King *Rehoboams* sinne, by his rebellious people: and the sinne of the people by their King *Jeroboam*.

2 Chro. 12.2. 2 Sam. 12.11,12 1 King. 14.16.

Yet bee informed, that though God doe use wicked men for his instruments, wicked men do wickedly even in the things which God useth them to doe his will for they are naturally the Devils instruments, to execute his will, and their owne devillish malice: as we see in *Iob*. That which God worketh by wicked men is just, but that which wicked men doe is unjust: for they have no eye to the doing of Gods will but to their owne wicked ends, which is alwayes unjust and sinfull. For example, It was just with God to punish *Davids* bloud-guiltinesse and adultery by *Absolons* rebellion, and defiling of *Davids* concubines: But it was unjust and wicked in *Absolom* to doe it. It was just with God to punish *Rehoboam*, by the revolt of his people, but unjust in them to cast him off from being their King.

Iob 1.15.

So it is just with God, to punish us at this day by these distractions, and

unnaturall warres: and to suffer the King to be misled by a wicked counsell, to afflict, and spoile his people: but it is unjust in that counsell; and error in the *King* to be led by them to doe such things.

For their ayme is wicked and devillish, and are naturally the Devils instruments, to make warre against Christ: their end is to destroy the true protestant Religion, to subvert our good Lawes, and to establish popery: and bring us and our posterities, our bodies and soules, into spirituall, and slavish bondage for ever: and to root out protestant Religion from all places in Christendome.

This is a certaine truth; and will clearely appeare to any rationall man That will but take a view of their fore-past proceedings: Their present war, and the persons contriving, and acting it.

First, take a view of their fore-past proceedings, and consider, (not to looke so farre, as to the Raigne of Queene *Elizabeth*, or *King James* (both of blessed memory) in whose times that Jesuiticall faction, were active in treasons; by poyson, stabbing, blowing up *Parliaments*, destroying posterities of Kings, Nobles, and massacring whole kingdomes.

Onely note their proceedings, in the passages of things, since the first of his Majesties Raigne: at which time we may remember, the Duke of *Buckingham* was the great Favourite: who (by confederacy with the Jesuites and Priests: First in *Spaine* and after in *France*, when his Majesty married with the *French* Kings Sister) gave great incouragement to the popish party in all places, and furthered their designes in *England* by uncontrolled power; For through the favour, and authority, the Duke had from the *King*, hee ruled, and swayed, the course of things, in the Kingdome: and it was evident by those times, that the Jesuites swayed him: And by his greatnesse, brought many of their owne faction, into the greatest places of command: whom they desired, hee pursu'd: and whom they disliked, he put out: that most at the Councell-Table were their friends: or such as, durst not oppose them.

And to make way for their designe upon *England*, they set upon the protestants in *France*, to weaken them, and to that end His Majesties Shippes were lent against *Rochell*: which destroyed their shipping, and blocked up the passage; and when the *Duke* was questioned in Parliament, The answer was, the Ships were not lent with intention to hurt *Rochell*, but in complement to the King of *France*.

Then a Fleet was prepared, the *Duke* himselfe would go with it, pretending to relieve *Rochell*: but when they came to the Ile of *Rey*, all our brave Souldiers were betrayed to the Sword: *Rochell* robbed of their provision,

and

and the protestants Sold into their enemies hands.

What other Voiages were made (to *Cadiz* and other places we remember too) and observed then that their end was nothing but to weaken the kingdome, and prepare to the ensuing treason, against our Religion, and Lawes.

Then they began the work of *England*, by trying up Arminianisme defending those tenents, patronizing their writings, printing, and publishing those dangerous books of *Mountagues*; which (before, King *James* had seene: disallowed, condemned, and forbid to be printed) *Montague* was made a Bishop, and Doctor *White* also: for defending those bookes at a packt conference. All others were presently preferred, that favoured those tenents: as *Cozens*, *Wrenn*, *Corbet*, &c. This they sowed the seeds of popery, through the whole kingdom, which shewed they expected to have a crop of pure popery.

To bring this forward, the power, and professors of protestant Religion were disgraced, and persecuted, I will only give you a view of some particulars; and you may Judge of the whole, as the Geometrician did at the body of *Hercules*, by his foot.

We can remember (it is so lately) that all our best Divines, and honest Orthodoxe professors of Religion, of the Laity, were by Authority scoffed at, and persecuted in the High Commission, and all other Courts of that nature; if it were but for going from a dumb arminian Reader, out of his owne parish, to heare an Orthodoxe Preacher: All laborious, Orthodoxe Preachers were pecked at: and by some foule mouthes almost devoured: I am sure very many suffered under the little *Peter*: for he pecke up all those pretious plants out of his Dioceese.

Then Lectures were put downe in all places, and afternoone Sermons forbidden on the Lords day. Books were also published and commanded to be read in all Churches, giving liberty to prophane that Holy day, contrary to the expresse commaund of God; and against the established lawes of the kingdome: all Ministers that refused to read these books were suspended: thus good men were weeded out in all countries, and all to displant religion, and plant popery.

The Arminian Priests and Court-Chaplains, cryed out against the Sanctifying of the Lords day (called Sunday, no Sabbath, and denied the morality of the fourth commandement) &c.

And these men would not be called Preachers, nor Ministers (names that with Paul gloried in) but called themselves Priests; the holy Table might no longer be called table, but Altar; and the standing of it was altered

tered, and it made a reall Altar, ascended to by steps, with bowing, cringing, and reverence to it; Crucifixes set up, Basons and Tapers, were set upon it: nothing was wanting of Popery, but the name popery and the Idol Sacrifice of the Masse.

Nor was that Idoll altogether wanting; for it was daily in Summerset-house, Saint Iames-house, and divers other places; common to all that would go to it: nor durst any man question those that went, though they were seen to go every day.

Priests frequented Papists houses in all counties, and no man might question them, if any by lawfull authority did apprehend a Priest, they were checked for it, and the Priest discharged, by speciall command from the Queene, or under some Privie Counsellors hands.

Court Chaplains and Bishops preached justification by works, freewill, seven Sacraments, and consubstanciation: (a faire way to transubstantiation) with a number of other popish doctrines; and maintained, that we might easily be a conjunction between the Papists and us; so it is plaine that we must have gone wholly to them; for they professe they will not come one jot to us.

The presses were allowed to Arminians, and the popish faction, to print any popish tenents: but forbid to the good Protestants, none might preach against their positions, much lesse print any thing for confutation of their errors or heresies, upon paine of imprisonment, fining, sequestration, pilloring, cutting off eares, slitting noses, banishment, &c. more cruelty, than hath beene inflicted upon any Protestant, among the Turks: when these and more have been questioned in Parliament, our Parliaments were broken, the evils increased.

Yea, Parliament men were disgraced, and imprisoned; and because Parliaments would not give the kingdome money without redresse of these and other evils: they devised wayes to get by force, great summes of money out of the subjects purse, by illegall and insufferable taxations.

First by loane, and the refusers were imprisoned, or put to intolerable charges by continuall attendance at the Councell-Table: and many eminent Gentlemen died, without mercy in the prisons: others were sent into remote Counties. Then Souldiers were billeted in all Counties, and many Horses, which their riders were sent for from beyond the Seas, to awe and subdue the kingdome, and by strong hand to wrest from us our religion, and lawes: but divine providence, (by Female hand) cut off the actor of that designe at that time.

Here observe and thereby see, that this warre is no new or sudden thing, nor occasioned by the Malignants, as they now pretend: but the same in effect that was intended, fifteen or sixteen yeers agoe. After this another Parliament was called, voices were forced, and all meanes used, but when this would not serve to their purpose, that Parliament as others was dissolved.

Then came other taxes for non-knight-hood; whom and what persons was brought within this taxation we all know, and the multitudes that were imprisoned, and made to attend the Counsell-Table, we cannot forget.

See the first Remonstrance of both the Houses.

After that came Shipmoney, a boundlesse and endlesse tax; also taxes for compositions for Cottages, for Forrest-lands, Timber, Woods, &c. Mighty exactions upon customes, and Monopolies almost of all things of necessary use: thereby inhansing the prizes, to the prejudice of the whole kingdome, yea, to the utter ruine of divers Trades and Corporations: So that multitudes of Masters and Prentises cried out of the burthens which is now forgotten by them: and no thankfulnesse is returned by them, either to God, or the Parliament: Other cruell taxes were imposed upon buildings, together with many other oppressions, all against law, and yet law could not helpe us; all Courts of law and our Courts of Justice were corrupted; Judges and great Officers bought places deer, and sold their service in them deerer, to make themselves gainers. Besides many Judges were displaced for doing Justice, or for refusing to judge unjustly: the whole kingdome was oppressed, all were wronged, and all left without remedy: Gunpowder, and other ammunition was taken from us, and we left destitute of necessary defence. Popery broke in upon us, Parliaments were neglected, Prerogative was set up; and they began to promise themselves a speedy accomplishment of all their designes: onely they had some feare that Scotland might be some obstacle in their way (as indeed it proves) God infatuating their counsels, to thrust upon the Scots their new Liturgy and Popish Canons, before they had fully finished the worke in England: (though under a faire pretence of a glorious uniformity which our brethren of Scotland did not so well fancy as we: nor did they give *Laud* any great praise for the present; but refused it: though it was manifest that it was no worse, then was contrived at Rome, and from thence sent into England.

If this Parliament had not taken away those Monopolies and taxes the kingdome had suffered as much by this time in their estates, as they have by this warre, (except the spoile by plundering) which is not the Parliaments fault.

A great providence of God.

Then the little (great) Bishop (like a Pope) sent his commands by his Legats, and Commissioners, that they should receive that Liturgy, but was obeyed: the honest Scots were proclaimed rebels and traitors, and an

and an army raised to compell them: his Majesty was incensed and perswaded (with his army) to advance to Barwick: but by Gods providence there was a pacification, and his Majestie returned home in peace. Though quickly after he returned to that wicked Counsell of Bishops and popish affected: (all promises buried in oblivion) was perswaded to raise another Army: New Proclamations and Declarations were printed, full of bitternesse against the *Scots*: and a Parliament called to raise monies for that warre; the Parliament refusing, was presently dissolved: But the warre notwithstanding went forward: then the Scots (as we all know) entred Newcastle, standing upon their just defence.

Then this Parliament was called to debate of the war, which through Gods goodnesse they againe pacified, to the great content of both kingdomes; onely Bishops, Papists, and popish affected, stormed at the peace: especially, that his Majestie had graciously signed the Bill (because of the many great affairs in hand) that this Parliament should not be broken without the consent of both Houses, and presently they plotted how to breake it. First, they endeavoured to bring the *Kings* army from York against it, the Earle of *Strafford* having in readinesse 1000 Souldiers in Ireland, to be brought hither to assist that worke: and to subdue the kingdome, as was before intended, by the Duke of *Buckingham*: but this plot being (by Gods mercy) discovered, Lictors axe tooke off this actor, as *Felton* knife the other: then they laboured to hinder the proceedings in Parliament by their votes, (as we are informed by the Parliaments first Remonstrance) when votes could no longer hinder, they bread division in both houses: and then betweene the *King*, and both Houses, caused his Majestie to accuse some of both Houses of treason; but could never shew what the treason was, though desired by both Houses.

But indeed they thought to have put all in a present uproare, and so to have broke the Parliament: Having during the time they were with the *King* in Scotland, (as they hoped) made a party there: and by the honours which they had perswaded the *King* to bestow upon some of the Citizens, they thought they had blinded the City too: and then having actually raised that bloody rebellion in Ireland: intending the same in England: they prevailed with his Majestie, to come in hostile manner against his Parliament, to take from thence by force those members, before accused: having in a scrowle divers others, they like wise intended to accuse; so to have broken the Parliament or forced it to their own ends which Gods Providence and the Parliaments wisdome prevented.

Honour blindes the eyes, and corrupts justice, as Solomon *speaks of gifts.*

Then presently, they endeauored, to make themselues masters, and possessors, of all the armes, and strong holds, of the kingdome; first they bought out Sir *William Belford* out of his place in the tower: whom they knew to be vncorrupted and no instrument for their treason; and put Collonel *Lunsford* in his place, after him Sir *Iohn Byrone* & Captain Leg to be gouernor of Hull; then the Earle of New castle; All uery fit men to betray a Kingdome.

These passages declare euidently their intention was to make warr against the Parliament, and Subiects; and hence it was that the Parliament desires to setle the militia of the Kingdom in safe hands; and for this cause most Countyes petitioned to haue it soe: Soe that the Militia was not the cause of their warr: but their preparation caused the militia.

They also made mutinies and tumults against the Citizens: First Lunsford began in westminsterhall; then others of that faction in westminster; and after at white hal gate, and the strand: cutting and slashing, vnarmed and harmelesse citizens: and then they perswade, the King from London, pretending danger to his maiesties person by tumults when indeed there was no tumult, but what themselues caused. But it is a paradox: if his maiestie left London because of tumults: that they should endeauor (as they haue done) to make mutinyes and tumults in the city, to bring him thither againe: But it is manifest, that his maiesty was not (indeed) afraid of any hurt by the city; for then he would not hau: gone through the city (with onely one coach, and a lesse attendance then ordinary) to guild-hall: a litle before his goeing from London: and it is clear there was no cause of feare, because his Maiesty had no affront: but Supplications and prayers from the people.

The letter that came from L.D. to the King makes it cleare, wishing the king to be take him to a strong hold.

But wee now See they had an other end in perswading his Maiestie away; as well as in sending the Queene beyond the sea, as alsoe, the Lord *Digby* and others, to trafficke for men, and armes, to assist their bloudy designes: then they might not be suffered to gather an army at Kingston, Windsor &c.

The answer to the London Petition in part promiseth so much.

Then they perswade the King to York; where they also pretend danger (yet there was no tumults but what they made in abuse to good protestants) and prouide a guard of armed men and trayned bands: which as we haue Seene) quickly grew to an army of offence, first to Hull, and since to the whole Kingdome; and thus you see what their preparations were.

Now let vs consider and see what their war is: They could vs they would

make no warr against the Parliament: But they told vs of the Kings rights and prerogatiues which they would maintaine: and defend the protestant religion, the priuiledges of parliament and the rights and liberties of the Subiect against innovations, and arbitrary government.

But if that were the cause of their warr, they would not fight against the parliament; for all these the Parliament would have to be established for ever: first for his maiesties just rights and prerogatiue, they offer to confirme to him and his posterity: yea more, to make him the happiest of all his progenitors.

And for the establishing the protestant religion, together with the continuance of the just, and ancient priuiledges of Parliament; and the known rights of the Subiect; it is all that the Parliament desire of the King: the which they from the beginning (and still) doe humbly Supplicate his maiestie for, against all innovations and arbitrary government: therefore that can be no cause of their warr.

Besides, I thinke, no man needs information to assure him, that the cause why Popery is broken so farr in vpon vs: and soe much innovation, and arbitrary government as of late years, hath bin warr of Parliament, and would with greater violence break in, if this Parliament were not.

Nor was it ever knowne, that any free elected Parliament, of 500, or 600 Lords, and gentlemen, of Severall countyes, and familyes, were the cause of any innovation or arbitrary government: nor is it likely can be. But contrary have ever beene, and at this day are the securitie of this kingdome against both: And therefore it is that this warr is made against this Parliament, to destroy it, and with it all other and to bring in an arbitrary government &c. It is true particular men, and private counsells may be corrupted, to make Kings (in hope of present honors, and great estates) to betray a kingdome: as private counsels at this day. And particular men, lately fled from this parliament, to atchiev their privat ends: care not to destroy the priuiledges of Parliament or to take away all Parliaments (or which is worse) by the same way they break this, to force a pact Parliament of their owne choyse: and so make vs lawes by act of Parliament, let up popery, by the authority that threw it downe: and kill us with our owne weapons. This is cleare as the light, yet men will not see it, but are willingly held in the fools paradise, and suffer themselvs to be deluded, by proclamations, declarations, and protestations, which are but the snares of the wicked, to catch simple men: all which though they have passed under the kings name, I hope his maiestie never saw nor heard of. Because they have beene all to [illegible]

and

and their actions quite contrary to their promises, and protestations: like one who set their faces eastward, when they meane to row westward. Therfore it will be the wisdom of every man, to make his eyes judges in this case rather then his ears: actions best shew the intentions: every tree is knowne by his fruite.

At the entrance of Queene Mary to the Crowne, great protestations was made to maintain the protestant religion: but wee see her actions, were destructive to it.

The like protestations we have heard concerning Ireland: and great calling on the Parl. for assistance for that kingdome, but as often as preparations were made, all assistance, and helpe was hindred, and the rebels were from hence strengthened.

We have heard severall proclamations, to put lawes in execution against Papists: but wee see that the Parl. themselves were restrayned, and might not execute the knowne Lawes vpon them: though they by humble petitions sought it and now wee see them in best esteeme and most trusted.

We have heard great promises, that there was no intention to make war against the Parliament, and seen it testified vnder many Lords hands (now in the Kings army) onely a guard desired for the Kings Person, but wee see a miserable and bloody warr, to destroy the Parliament.

We heard great protestations, that no papist should bee admitted into the Army, but we may see papists swarme in that Army (yea in the kings Court) like wasps, about a hony pot: and in the north under the command of the Earle of *Newcastle*, you may see eight thousand professed papists of one cluster.

We have heard heaven and earth called to witnes, that their warr was to defend Protestant Religion: but it were strange to see so many papists fight for it, but if it were so, why do they set up publike masse in *Yorke* and other places where that Army is? and imprison Protestant Ministers, and all to that but doe but say they fight for the Protestant religion? We have heard protestations that priviledges of Parliament should be maintained, and the liberty of the Subject, but if a Parliament may be broken by force, how can priviledges and liberties be preserved?

You will say we have triennial Parliaments, I answer that is nothing, for the King is no more bound to be present at any triennial Parliament, to confirme any act (if it bee called) there at this: besides the King is by more bound to call any triennial Parliament, then he is bound to preserve this.

We have heard Proclamations prohibiting plundering, by the Kings Ar-

my, and molesting his good subiects, but wee see the doe plunder daily in all places, except where they cannot overcome, or where nothing is to be had.

We have heard of an acceptation of an accommodation, and seen it published by their owne faction, but we see them the next day clyme furiously and treacherously upon part of the Parliaments Army at *Braisford*, and barbarously slue many men, more righteous than themselves, and act like themselves.

We have heard of a gratious acceptance of the City petition, and a readinesse to imbrace propositions of peace, but we have seen some of the petitioners excepted against, and accused of treason. He that hath but halfe an eye, may see their aime when they flatter, and animate the rudest of men to rebell against authority, and overthrow the governement of the great City to make way to overthrow the lawes of the whole kingdome: for full fishers will fish in troubled waters, and bankrupt Cavaleers can make best pillage in a divided City, and this is their aime without difference to friend or foe, the pillage of one is as sweet as the other: propositions of peace have been sent as we desired, and they expected, with an humble petition of both houses to the King, to remove the cause of the war, and accept of their propositions: what effect it hath wrought let the world judge, and the Parliament consider to whom the answer is directed.

Yet thus much we may observe in it (which shewes no forward desire to peace) that no authority is ascribed (or allowed) to the Parliament, but only the name (both houses) and wee may feare some designe against them and us, if there be a cessation of armes without disbanding the armies.

But the people of this kingdome ever have, and I hope ever will account Parliaments the fittest and best expounders of Law, and Judges or offenders, either to acquit or condemne them; they never wrest the Lawes for private ends, as other expounders (or rather forgetters) of Law have lately done: when the Subject (had lesse use of the Law, and lesse liberty) were imprisoned contrary to Law, beyond the knowne power and rights of any Kings of *England*, their *habeas corpus*, and all baile denied them.

Nor knew we by what Law to proceed against any papist, though the Lawes were knowne to us.

And by the discipline of our Church governement, we could not well distinguish between protestant religion and popery; the honke of common prayer (though no idol was idolized) which hath in it good and holy things, may be, and was abused, contrary to the institution and meaning

of the Parliament, first instituting it. Things ceremoniall were urged as substantiall, what the arch-bishop and his Romish pensioners pleased, and ye bee no innovator, but for the Parliament to desire any diminution (though of things offensive) is innovation: whatsoever makes for popery, may be added, but nothing popish taken away.

For my part, I protest before God, the searcher of all hearts, that I am no Sectary, (so called) but a true protestant, according to that established doctrine of Queene *Elizabeth*, and King *James* of blessed memory: I disallow the opinion of the Brownists, as I condemne the opinion, doctrine, and practice of Papists, or Anabaptists, and never contemned, or (willfully) neglected the common-prayer in any assembly. Yet I am confident (and I think upon good ground) that the common-prayer hath some needlesse things in it, and some offensive, (as they may bee in the worst sence interpreted) thus much for information of the present war.

It is a great disquiet and trouble to a state when men will go before the law, and not follow the law in obedience.

Lastly consider who, and what persons are the contrivers, and actors in this war: which are all of one of these six kindes.

First, Iesuits, and professed *Papists*.

Secondly, Bishops, and corrupt Clergy.

Thirdly, Lords, and Gentlemen, popishly affected.

Fourthly, Delinquents, and *Pattentees*.

Fiftly, men of broken fortunes.

Sixtly, Athiests, and extreme deboyst men.

And these all agree in one finall end (viz.) to betray *Protestant* religion, Laws, and the just *Liberty* of the subject.

But the three last sorts, named, have each a particular end to themselves.

The Delinquents aime, is, their own present preservation, to rescue their persons and estates from the justice of the Law, preferring themselves before Religion *Law*, or Posterity.

Those of broken fortunes, aime at pillage, to make themselves great estates, out of the ruines of the Kingdome, which they cannot doe if law bee not destroied.

The deboyst Athiests seeke to enjoy their licentious liberty, which they prefer before Law, or Religion. They hate the very name of reformation in others, yet these are the men, that tell us they fight for the Protestant religion, priviledges of *Parliament*, and the Subjects liberty. But we must believe that they have learned that damnable art of equivocation, or mentall reservation of the Iesuits.

That when they protest to fight for the *Protestant* religion, priviledges of

of Parliament, and the Subiects liberty. their meaning is, that they fight for all these, as men use to take them from us as they doe our estates, or as a theefe fights for a true mans purse; and this is these mens warre.

Now if we examine why the Parliament and King-dome have raised an army, and consider their forepast proceedings, their present actions, and the persons engaged in their war: we shall plainly see that they aime at nothing but Gods glory, the safety of the *King* person and posterity, the defence of the true Protestant religion, Parl. priviledges, and the iust Liberty of the Subiect against those that (say they fight for them) and would take them from us all which, are at once assaulted by the severall armies of the Cavaliers.

1. In their proceedings in this Parliament, consider the declined, and obliterated condition of things, in Church and State, as they found them when the Parliament began. And then take notice of their care and wisedome, to make peace betweene the two nations, *England* and *Scotland*, His Maiesty being then (by a malignant counsel) engaged in a warre against his good Subiects of *Scotland*, which that counsell could not manage for him, nor his Maiesty desert with honour, they vindicated his Maiestie, stayed bloodshed, reconciled the nations, satisfied the wronged Scots, payed the King armie, disbursed great sums out of their owne purses, and engaged themselves for much more.

2. Consider their pious care, for the setling good order and government in the Church, presenting their most humble desires to the *King*, that learned and godly divines might consider of it, and his Maiestie pass a bill to that purpose, declaring their purpose was not to destroy our Liturgy, only take away unnecessary Ceremonies, but were denied.

3. Their diligence to suppresse, and take away our many oppressions, and free us from the vexations of them.

4. Their Iustice and good endeavour to put the lawes in execution against Iesuits, Priests, and Papists, addressing themselves in all humility to his Majestie for the same, but could not prevaile.

5. Their industry in providing soveral Bills for the good of the Subiect, besides those his Maiesty was graciously pleased to sign, (as they made known to us by their first Remonstrance.)

6. Their thankfull gratitude in readinesse to raise monies for his Maiesties present occasions, and future store, promising to make him the richest King in Christendome.

7. Their unwearied paines for almost two years and an half, in spending their time,

time, strength and estates, neglecting whatsoever was their owne for the common good.

Their carefull provision for the safety of the Kingdome against Papists, and popish affected, by putting the Militia of the Kingdome into trusty hands, when they saw eminent danger, which hath hitherto preserved us, and disappointed them, which till they saw eminent danger they medled not with, nor desired a guard for their owne safety in sitting, but his Majestie then promised they should need no guard, but should be as safe as his Queene or children, yet within very few dayes after, he came in person, with about foure hundred desperate Cavaleers armed with swords, pistols, &c. against some of them: therefore no marvell if the Parliament doubt to trust the *King* with all our rights, religion, lawes, and liberties; *Kings* are not Gods but men, and subject to mens infirmities: yet I say not, the *King* is not to be trusted, (God forbid) I am bound to judge the best, and believe when his Majesty promised safety to his Parliament, hee intended it, and was thrust upon that breach in some violent passion, caused by that wicked counsell on purpose. 8.

You will say the *King* hath acknowledged that fault, and it is no more to be thought on. Answer, acknowledgement is nothing without repaire, but no repaire is made. *Saul* confessed his fault in seeking *Davids* life, and confessed it with teares, yet *Saul* by the wicked counsell of the *Ziphites* sought it againe. And whilest his Maiesty still retaines such counsellors, hee may still forget his promises. That which hath been may be againe.

1 Sam. 24. 16. 17
1 Sam. 16.
read the lives of King Iohn.
Hen. 3 Ed. 2.
Rich. 2. and consider.

Who is that man, for his owne particular, that would bee willing at the *Kings* request, to cancell all his evidence for his lands and inheritance, and rest onely upon a bare word, to posterities? much lesse a Parliament to trust all the rights and inheritance of a kingdome, upon the bare word of a *King*, when guided by a malignant counsell, who seeke the kingdomes ruine.

Consider also their tender care of *Ireland*, to suppresse that bloody rebellion so soone as it was discovered, earnestly supplicating his Maiesty to ioyne with them, by passing a bill for a speedy and sufficient expedition thither, which was graciously promised, why not performed, let the world judge. 9.

Their many messages and petitions to the *King*, sent from place to place, till (at *York*) their messengers were beaten, Parliament men threatned, their houses besieged, plundered, their friends abused and pillaged, before the Parliament had any Army on foote, and after they had an army 10.

they

they never struck, before they were strucken: such was their backwardnesse to warre, else they might easily have fetcht all that malignant counsell from *York*, and prevented all the mischiefe they have since made and done in the Kingdome; which if the Parliament had foreseene, and prevented, men would not have believed what now they see, but would have blamed the Parliaments forwardnesse more then now.

That the Parliament have no end to themselves in this warre but onely Gods glory, and the publike good, is manifest in their contempt of dishonourable honours, and corrupt dignities: doe but consider what some of them have lost, and what other of them might have, if they were or would be corrupted. Some have lost the favour of their *King*, and the highest places of honour and profit, others might receive what favours, honours, and dignity a *King* can give; if they would betray God's truth, and the kingdomes trust; yea, those very men that are for this cause hated, dishonoured, and proclaimed traitors, and Rebels, should not bee denied what outward honours a *King* could bestow upon them.

And shall wee not honour such Champions for Christ, and such Patriarches of their countrey, and defend them while they defend us to the hazard of our lives, and best fortunes with them, who willingly sacrifice themselves to honourable deaths, rather then to preserve their lives by any dishonourable act, to prodite their trust reposed by God and men, counting it as the Poet said,

To be a sweet and noble gaine, in Countries quarrell to be slaine.

To all the former, add this, that (after their offers, petitions, and propositions, formerly for peace, were all rejected) they, at the request and humble petitions of many of Vs, in the City of London, and other counties, willingly offered again, new propositions, more low then the former: accompanied with the humble petition of both houses to be accepted, a manifest testimony of their desires of Peace and vnwillingnesse to warr, if necessity constrained not.

In the second place, consider their present actions, in the managing of this their defensive war, hauing no other choyse but two extreams either to Fight or lose all, all being challenged, and at once assaulted, by men being armyes.

Now we know that nature hath taught all creatures to defend their lives but nature, Law, and religion teach, and allow men to defend themselves from vniust violence, the law of the kingdom allow a man to kill rather then be killed, and religion restraines not that kingly prophet *David*, to take armes in defence of his life against *Saul* his King, if *David* might defend himself against *Saul*, than much more against *Sauls* evill counsellours.

But

But it is objected, That *David* would not lay his hand upon *Saul* (the Lords annointed,) when he had twice opportunity put into his hands. *Answ.* It is true, *David* would not, nor might not, kill *Saul*, in a treacherous manner; But if *Saul* would wilfully thrust himself into battle against innocent *David*, and perish, *David* should have been guiltlesse, as appeareth, 1 *Sam.* 26. 9, 10. *David* took Arms in his own defence; The Parliament and Kingdom in defence of their Religion, and Hereditary rights; and not onely so, But to defend the Kings Person, and to rescue Him from the hands of cursed Delinquency, Ram-my Cavaliers: Therefore scandalous are those mouthes, that report, the Parliament takes Arms against the King.

We have made choice of the men, and have trusted them with all our Rights; The King hath accepted of them, and acknowledged them His great Counsell; And they according to their trust, defend our Rights, and His Person, and Posterity.

They freely venture their lives, and estates for us, and for our King, against wicked Councellors, who seek His Majesties ruine, as well as ours; Therefore we are bound by conscience, Law, and Religion to defend them: Should we neglect them, because they do His Majesty, and us right; or shall we dissert them, because they will not betray us: Though *Saul* had sworn that *Jonathan* should die, the people would rescue him, and said, *Jonathan* should not die; Much more would they have rescued *Saul* against wicked Counsellors, that sought his ruine? Our Parliament is not onely in danger, and with it, all that is ours; But the Person of our Soveraign Lord King *Charles*, by Jesuites and Popish Traytors; who if they cannot poyson His soul, will poyson, stab, or destroy His body? We cannot think they will deal better with Him, then they did by *Henry* the third, and *Henry* the fourth of *France*, whom they slew: The one, because he would not suffer them to sway the Scepter, The other, because he refused to break his Covenants with the Protestant Princes. If these men should prevail in their Warre, and afterward be denyed any thing, what they will further desire, for the establishment of Popery, They will as treacherously end his dayes, whose Religion allows it, and commends as meritorious, to kill any King, that is a Protestant, or favourer of Protestants: Therefore we may in this see, how farre our Clergy is fain toward Popery, who now defend them, and most confide in them, who of late they declared to be Idolaters, Terming their Religion Rebellion, Their Faith Faction, And their practice the murdering of bodies and soules: God in mercy deliver His Majesty from their doctrines, and treasons.

1 Sam. 14 39. Vers. 44. and 45.

Thirdly, Consider the Persons ingaged in this defensive Warre, and

These words are by the Archbishop minced and altered as may appear by comparing the first Copy with the late Edition.

it will appear, That they are all His Majesties best, and most faithfull Subiects; True Protestants; Yea, a Parliament; The Kings great (and known) Counsell; Able, Honest, and Godly Men; Not corrupted by flattery; nor misled by the hopes of fleeting honour, But like *Nehemiah* and *Ezra*, stout in the Cause of God, hold the Sword in the one hand, whilest they build the decayed Walls of *Jerusalem*, with the other: Men that fear God, and honour the King. Not Papists, Anabaptists, nor Atheists, as some falsly have called them; except any such have disgnised, and treacherously intruded themselves, to rob the Kingdom of their Money, and betray their Army to the enemy; and would be a most acceptable service, of any that could discover any such: If any Brownist be accepted in the Army (which is not by me denyed) they cannot be said to have been incendiaries in the State; nor are they disconsonant from us in any fundamentalls, onely they differ in Ceremonies; nor are their many of broken fortunes, nor deboyst Dammys; Though some such (too many) have intruded themselves into the Army: (none engaged in the Warre, but) as Mercenaries; Such as love the warre for the pay, but pay nothing to the warre; and as backward to fight, as unwilling to be disbanded: These by their fearfull Oaths dishonour God, and cause the Land to mourn, and by deferring battle, and preferring plunder; preiudice their iust Warre, As *Achon* did in the Army of Gods people. There was one *Judas*, amongst Christs twelve Apostles, and one *Achon* in the Camp of God: I pray God to purge such out of his, and Our Armies.

All of upright intentions will ingage themselves for their just rights, against Arbitrary Government, and the profest enemies of all Christendom, the Papists.

Now having informed you of the Kingdoms danger, and the Justnesse of the Kingdoms defensive warre; For the Parliaments Army is the Kingdoms, for God, the King, and the Kingdom; The other is the Cavaliers Army, against God, the King, in future, (though hid by present flatery;) and the Kingdom which they would destroy (as we by wofull experience see) where ever they come, or can prevail. Be therefore exhorted, to be couragious in this Cause, for God, the King, and your Posterity: Wisemen forewarned, will be forearmed; If through our credulity to deceivers, we suffer our selves to be destroyed; Or if we believe our danger, and do nothing to prevent it, Our misery will be the greater; And we most miserable under it. Consider what *Mordica* in such a case said to *Ester*, and the same I say to thee: If thou help not at this time, according to thy ability, place, and degree, *Deliverance*
Est 4.14. *shall arise some other way, but thou shalt perish.* Destructive warre is now in the Land, Such a warre as is against God; Therefore sit not still, and say with thy self, let others fight, give, pray, &c. and think to be
Iudg 5 safe thy self, like *Gilead*, *Dan*, and *Ashet*, all reproved, But *Zebulon* and *Naphtali*,

Naphtalie, are commended, who Jeoparded their lives in the fields against the enemy: In the mean time *Meroz*, a people able to help, and neer at hand; stood Newters: But *Meroz* is therefore cursed, and that bitterly, because the Inhabitants came not out to the help of the Lord, and his people. Therefore all that are Gods people, or that look to have part in Christ, will now come forth, to the help of the Lord, against *Baal*: Halt not between two opinions; If thou be a Protestant, defend thy Religion, against them that say, they are Protestants, but are not: If thou be a Papist, why doest thou dissemble? Profesie to be what thou art, and be what thou professest: A professt Papist is in a better condition, and more to be trusted, then a lukewarm Newter. There is but one God, one Truth, and one Faith, in which men can be saved: The Parliament professe that one God, Truth, and true Faith of Jesus Christ; and that they, and all Gods Elect (except such as are yet ignorant) do defend: The other Army say the like, (but 'tis to deceive us,) and say they take Arms to defend that which none oppose, but themselves: They make protestation, and urge it upon men by force, wherein they call God to witnesse, and so do we. But they have now brought the controverse to a desired Issue; for surely, The Judge of all the world will do right, and though he now afflict his people, and for a time suspend sentence, it will not be alwayes so. But he will shew wonders in the world, and declare to the eyes of men, who speaks the Truth, and who dissemble: A considerate man may see the Parliaments reality, and the others dissimulation, by the mercies of the one, even to their professed enemies; and the barbarous cruelty of the other; not onely to us, but to their own friends, spoyling, and plundering all, one as well as another, witnesse *Banbury*, *Brainford*, *Reading*, *Newbury*, and all Towns and places where by force, or fraud, they have entred; which the Parliament forces have not done, in any Town, or place, where they have entered, with the hazard of their lives. Thus men consider not, Nor compare their barbarous cruelty to our men, their prisoners, whom they beat, wound, and starve; with the good usage their Cavaliers have, which are the Parliaments prisoners, who are allowed good lodging, fire, food, of all sorts, Beer, Wine, and what not; They want nothing, but honesty, and liberty to act more mischief; but ours are denyed all things, but honesty; which they cannot take from them: All this God beholds, whose eyes run too and fro, through the earth, beholding the good and bad, and will recompence all according to their doings: God is the righteous Judge of all men, he is unchangeable, his power is not weakned, his eye not shut, nor his ear heavy to hear his iustice, and his mercy is the same, as in former Ages; On him our eyes waite, to see his iudgements

upon our enemies; and his deliverance to his people. We know there is a miſtery in the working of Antichriſt; and he a Monſter, having many heads, and horns: But we are ſure that Antichriſt ſhall fall, and it is probable that this is the time, and warre, in which *England* ſhall cut off one of thoſe heads. This Warre, is his warre, againſt Chriſt; And now Chriſt calls all that are his, to ſtand for him: If now you deny your help, you deny Chriſt; and therefore, give me leave to remember you of Chriſts words, (ſpoken in this caſe to you) *That if you deny him before men, he will deny you before his father*: If you by Newtrality, think to ſave your lives, you will indanger to looſe your ſouls for ever. But if in this caſe, for Chriſt, and his Goſpels ſake, we looſe our lives, we ſhall ſurely ſave our ſouls, and procure a bleſſing to our poſterities: Every man is willing to enjoy the propriety of his Goods, & his Liberty, and Peace, &c. But are unwilling to be at any paine, or coſt to preſerve, or procure it. But contrary, many at this day are ſo extreamly ſtupid, and groſſely ſordid, That they take more paine, run into greater danger, and beſtow more coſt, to betray their Rights, and Liberties, &c. Then is by the Parliament required of them, for their preſent and future ſecurity: The twenty part is the moſt they require, And that but lent? What may we think of ſuch men, But as men void of naturall affection, much more deſtitute, and empty of Religion, Love, or Charity; who diſobey, or refuſe ſuch an order, ſeeing by lending a twenty part, the other nineteen, may be preſerved: which elſe, without order, or parts, thoſe Cavaliers will by force take altogether, and by it, ſtrengthen themſelves to continue a warre, to deſtroy our Laws, and poſterities: That which the Parliament requires of you, and me, is but to defend you and me, &c. againſt their rage and rapine.

1 Theſ. 12 7. Reve. 13.

Matth. 10. 33. Matth. 26. 25.

Your charge for your wives Severs, and Taffaty Gowns, and your own expence in Taverns, would quickly recover that charge.

But you will ſay (and think you hit the nail on the head) that it is againſt Law.

Anſw. If it be not againſt Law, to defend thy ſelf againſt violence, or to preſerve the Law it ſelf from violation, Then it is not againſt Law to contribute mony as a means.

But a man in caſe of neceſſity, in his juſt defence, may kill; Although the Law ſay he ſhall not kill; Much more a Parliament (who are providers, maintainers, and beſt Judges of the Law) may by their Order lawfully; in caſe of neceſſity, to defend the Law, ceaſe the Subject at their diſcretion: The whole Kingdom have truſted them with Religion, Laws, and Eſtates, which they are to maintain and defend, at the Kingdomes charge.

If the ſword, in oppoſition againſt the Law, will force, and deſtroy

the Ordinance of the Law, the ſword by the equality of the Law, may defend the Law.

But you will ſay, You deſire peace. *Anſw.* So do all good men; curſed be the man that deſires it not; ſo that it be ſuch a peace as hath aſſurance of truth joyned with it: But to deſire peace, or to accept a peace without truth, will prove a curſed bondage, a remedy worſe then the diſeaſe: Although War be a great puniſhment, and the effects miſerable, yet a juſt War is better then an unjuſt peace; a juſt War will eſtabliſh a true peace, but an unjuſt peace will prove a more deſtructive War: our peace with Idolaters, hath cauſed this War; but to have a peace with their Idols too, will be our preſent ruine: Can we expect any good and happy peace, ſo long as the whoredoms of *Jezebel* are ſo many: when Iſrael choſe *new Gods, then War was in the gates*: when Iſrael followed the gods of the Nations, and worſhipped *Baalim*, God brought upon them the ſword of the Nations, and *delivered them into the hands of the ſpoylers that ſpoyled them.* 2 Kin. 19 22. Iudg 3. 8. Iudg. 2. 12, 13, 14

But *England* hath followed the Idols of the Papiſts, and worſhipped *Baalim*; therefore God hath brought upon *England* the ſword of the Papiſts, and may moſt juſtly deliver us up into their hands to be ſpoyled and ruined.

Eighteen yeers ago, the Lord delivered them into our hands (as his, and our enemies) to be deſtroyed for their Idolatry, or at leaſt to be baniſhed for their Treaſon, but we ſpared and cheriſhed them, to be as thorns in our ſides, and their gods to be a ſnare unto us: We have ſpared them as *Benhadad* was ſpared by merciſull (though wicked) *Achab*; and as God puniſhed *Achab* and his people, by the hand of *Benhadad* and his people, ſo is the King and the people of *England* puniſhed at this day by the hands and plots of bloody Jeſuites and Papiſts: 1 Kin. 20. 42. 1 Kin. 22. 37.

Their deſigne is great upon our King, upon us, and upon all his Majeſties Kingdoms, God rebuke them, and deliver us: And that we may not fail of deliverance (in due time) let us all, of all ſorts, ſexes, and conditions, ſeek the Lord by hearty humiliation, and reſolved Reformation; and in the firſt place, with zeal and deteſtation, ſet our ſelves againſt that ſin of Idolatry, as *Phinehas* did againſt *Zimri* and *Cozbi*, that ſo we may appeaſe Gods anger; if we with all our hearts ſeek truth, it will bring us to true peace with God and men. Numbers 25. 11.

We have ſought to the Parliament for Peace; but they cannot give it us: We have ſought by humble Petition to the King for Peace; and that procured our further prejudice: For while we ſought for the peace of the whole Kingdom, we received (from ſome of that malignant bloody Counſell) an Anſwer altogether contrary to our expectation; and

after it a Letter to the former effect: both tending to stirre up Warre (where yet by Gods mercy none is) in the great and pupulous City (*London*) That because they cannot destroy us themselves, they would set us to destroy one another (which God forbid.) We know that while we hold the band of Unity, we are able (by Gods assistance) to defend our selves: But if we be once divided, we lay our selves open to every adversary without resistance, to be devoured. We will be warned by *Jerusalems* misery (that once famous City of the world) by such sedition brought to be a heap of stones: And by the experiences of the bloody cruelties, and mercilesse plundrings of all those Towns that have, or do (by such division) give them entrance. *Banbury* had as much securing as King could give them, and yet plundred; and the man (M. *Vivors* by name) who was the chiefest agent to bring them in, was most plundered. But we will honour our King, and hazard our lives and fortunes for His Person, Posterity, and Parliament, to rescue them from the bloody hands of that malignant Counsell, and Army of Cavaliers; and will assure His Majesty of safety and security in this City, if His Majesty will be pleased to come to His Parliament, and to us peaceably, as our King; and to the Parliament, as his great and faithfull Councell, and besides them we know no other; though some who seek honour from the King, rather then honour to the King, divide between his Majesty and them.

See Iosephus in War Ierus.

Many Proctors, Prebends, &c. and mercinary trades men, for profits and favour, care neither for the welfare of King nor Kingdom.

We cannot forget how much we all groaned under the burdens of oppressions late layed upon us by the hard task-masters that were set over us; and then we all cryed for a Parliament to ease us: Our Bondage had some resemblance to that of the people of *Israel* in *Ægypt* (and so hath our ingratitude) For whilst their deliverance was working, their burdens grew greater, and then they murmured; and so have some of us: They cryed for deliverance, and God heard their cry; we cryed for a Parliament, and God graciously, yea miraculously gave us a Parliament. But because malignant Counsellors, as the Magicians of *Ægypt*, have hindered our present deliverance, we murmure against the Parliament, as they against *Moses* and *Aaron*; God led them thorow the Wilderness: to prove them, and they said, They *had rather have died in Ægypt, &c.* Thus God proves us by some opposition: and some say, It was better with us, when we endured our former oppressions; but consider not that our sins have provoked God, and therefore he suffers our King to be missed, for a great punishment to us; nor understand that our impenitency hinders good things from us, and stop the Parliaments proceedings. We are a foolish and sinfull people, that love our sins, and

If we lose this Parliament, we must expect to have greater, without all remedy.

Exo. 7. 11
Exod. 14. 20, 11.
Ier. 5. 25.

and lose our Liberty; we prefer the twentieth part of our money, before our Religion, as the *Gadarens* their swine before Christ: But let us not tempt God, as the Israelites did; nor with the multitude of Atheisticall Libertines, revile our *Moses* and *Aarons*, much lesse give assistance to destroy them and our selves, lest we be found to fight against God. We know what became of those wicked men that cast an evill report upon the Land of Promise, and discouraged the people, saying, Mighty men were in the Land, that could not be overcome: But thus some do, by reproachfull speeches, and spreading venomous Pamphlets, and lying Fictions, to the dishonour of this thrice honourable Parliament, as if the Parliament had brought these things to this passe, to make us die by the sword, and our children to be a prey, &c. Thus the Israelites murmured, and were destroyed by the Plague, before the Lord, and all their Carkasses fell in the Wildernesse, but their children, whom they said should be a prey to their enemies (together with *Caleb* and *Joshuah*, who spake well of the Land) enjoyed the promised blessing, when all else were cut off. Numb. 14. 37. Vers. 30. 31.

And we need not doubt (if once those *Achans* that are in our Armies were cast out) but God will do the like for our *Calebs* and *Joshuah's*, and all the rest of his people, that couragiously oppose the wickednesse and Idolatry of these times, and unfainedly seek unto God by fasting and prayer, as *Esther* did, in whose time the people of God were sold to be destroyed, under *Ahasuerus*, as we are at this day: they by the counsell of wicked *Haman*; we by the wicked counsell of Jesuites, Papists, &c. They by the Kings misled Authority against the Queen and her people; we by the King misled in his Authority, by his Queen, and her people. *Those Dam. my swearers, and thevish plunderers.*

Ahasuerus was guided by his Counsell (and so are all Kings) he looked upon the Counsell (in the pretence) as profitable, but considered not so far as the end and intent of *Haman*, which was destructive: Surely there was no thought in *Ahasuerus* to destroy *Esther* nor her people; but *Haman* intended both; he thought it not revenge to destroy part, but all the people of the Jews (as they do this day in *Ireland*, and are about to do in *England*). He craftily accuseth them under a generall Notion, and tells the King, There was *a certain People scattered and dispersed amongst his people, and their Laws divers from all people, neither keep they the Kings Laws, therefore not for the Kings profit to suffer them*: And to put the fairer glosse upon the obscured Treason, he offers to *give unto the Kings Treasure ten thousand Talents of Silver*. Thus are we (all that are true Protestants) accused to the King, under the name Round-heads, having Laws and opinions divers from other people, not keep *Wicked Counsellors, under pretence of good service to Kings, destroy Kings, and whole Kingdoms.* Esth. 7. 4. Esth. 3. 6. Vers. 8.

keep the Kings Lawes, &c. when indeed, and in truth; we are the best observers and keepers of the Kings Lawes, and have no Lawes divers from any, but Idolaters, and prophane riotous persons, who therefore (as the Apostle Saint *Peter* saith) speak evill of us, because we refuse to partake with them: For this name Round-head, is new sprung from hell; and all those are so called, who refuse any of these particulars (*viz.*) To drink drunk, To whore, To swear God-dam-my, To scorn purity, To take Arms (or contribute) against the Parliament, To abuse, cut, or kill the Ministers of Christ, and other his Members, or in a word, He that doth not professe and do all things that these cursed Cavaliers do, is a Round-head: against these (by the counsell of Jesuites and Papists) is past the Edict of destruction: by which we had perished, had not the over-ruling, and ever-working providence of God caused a contrary Decree (by a better Counsell) enabling us to stand in the defence of our lives, as the Jews did in *Shushan*, and all the Provinces of the King, which is a pledge unto us of our future deliverance: for where God giveth the means, he intendeth the end; and they that now refuse to use the means, are guilty of their own blood, and of the Treason intended against the King and his Kingdoms. God in mercy open the Kings eyes, that he may see the Treason and bloody designs of those Counsellors, and bring his Majesty again to consult with his Parliament, his great & faithfull Counsell, and besides which we know (at this time) no other. We know wise Kings have been misled, as *Solomon*, the wisest: holy Kings have erred, as *David* the holiest; the one by the seductement of out-landish wives, the other by some remisseneſſe in his duty: But God opened the eyes of *Solomon*, and shewed *David* his sin. But *Rehoboam* was misled by the counsell of his young Counsellors, and repented not, therefore was punished without repair: And *Ahab* misled by the flatteries of 400 Court false Prophets, was slain at *Ramoth-Gilead*, in a Battell which they would have him undertake, contrary to that good Prophet (though hated) *Micaia*.

1 Pet. 4 4 *By the name Round-head, they do not only meane Brownists and Anabaptists, but all that are godly men, and good Protestants*

Esth 8.11 *The mysteries of Gods providence working for our deliverance, should strengthen our faith in all future dangers.*

Now my prayer is, and ever shall be, to the great and Almighty *Jehovah*, (King of all Kings) for my gracious Soveraign, King *Charles*: That God will shew him the errour of all his Malignant Counsellors, and as holy *David*, turn wholly to God by repentance. That so he, his, and their Posterities, may, to Gods glory, wear the Crowns of all his three Kingdoms, and defend the truely Christian and Apostollike Faith, against Popery, and all Superstition, untill the end of all time: And receive the Crown of glory, for his, and their reward, when time shall be no more: In the mean time, Let all true Protestants pray for the peace of *Jerusalem*, And for the prosperity of her, and of her King, and People.

FINIS.

SPECIALL 18

NEWES FROM IRELAND.

Newly received in a Letter from a Gentleman of good worth in *Dublin* to a Friend in LONDON. D. J.

Shewing the present condition of that poore Kingdome, and the manner of the late great Victory, which God (most miraculously) hath given to the poore *PROTESTANTS* there.

LONDON,
Printed for *Henry Overton*, 1643. 1642
The first of March.

SPECIAL 18

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FROM

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LONDON.

Printed for *Henry Overton*, 1 6 4 3.

The first of March.

SIR,

IN my last letter I wrote to you of a Commission that came hither, and brought by one *Thomas Bourke* a Papist, who was of the House of Commons here, and one of those Committees sent over by the House of Commons here into *England*, in the time of the Earl of *Strafford* triall; the substance of which Commission for ought I can hear is no other then that I wrote you word of before, to receive the Demands of the Rebels: the Marquesse of *Ormond*, the Earl of *Clanrickard*, the Earl of *Roscommon*, my Lord *Mount*, Sir *Thomas Lucas*, Sir *Maurice Eustace*, the Kings Serjeant, and this *Bourke* being Commissioners, though this be all in the Commission that I can learn, yet the Papists do much rejoyce here, and bragge that they shall have their wills and what they please (so foolishly I hope are they abused by their Priests and others who tells them of wonders, when I doubt not, but it will be but *ridiculus mus*) for sure his Majestie is sensible of the blood of his English Subjects so barbarously spent and spilt by those Rebels here, which by a remonstration given in here unto the State is no lesse then an hundred fourtie foure thousand in the Province of *Ulster* onely which by the Rebels have beene hanged, killed, drowned, stoned, and now murthering there. And if so many in one of the foure Provinces, what are there in the other three Provinces? The place appointed by the Commissioners to receive what the Rebels offer, is Trowdaith: the time I heare which is appointed is the 23. of this instant: they are to come thither not above thirtie, and of them none to be of their Clergie; They have a safe conduct sent them unto Kilkenny,

Kilkenny, and are to have a Convoy for to ſecure them in their paſſage if they dare any thing. What will be the iſſue of it time will ſhew, but you muſt not look for ſuch conſtant Intelligences as heretofores for as reported heer, that Captaine *Barkly* who commanded the Pinnace, and ſerved the State upon theſe Coaſts, and to runne betweene *Cheſter* and *Dublin*, have delivered his Ordnance out of his ſhip, being ſixteen in number, to fortifie *Weſtcheſter*, and have moored up his ſhip there as tis given out, and for his excuſe doth ſay, he hath done it by the command of thoſe who have power to do it.

For our eſtate here it is much after the old manner, we cannot ſtirre out of *Dublin* but the poore Engliſh are ſwept in, if they go not but ſtrongly. On Munday was a ſeven night at noon day, an hundred and fourtie of the Calves which the poore Engliſh that dwelt in *Dublin* had, were ſwept all away by the Rebels from the Greene of *Dublin*, and *Oxmanton* Greene, and carried cleane away without reſiſtance, which will adde to our ſcarcitie, it being too much alreadie, and which if we be not ſoone relieved, I feare we muſt abandon this Kingdome for want of victuals; and whither we poore few that are left ſhould go to begge, if *England* be not quiet, we do not know: onely our eyes wait upon that great providence which yet hath been wonderfull towards us in goodneſſe.

On Friday was ſeventh night Sir *Francis Willoughby* went with 1500. Foot, and three Troops of Horſe to *Mennooth*, where the Rebels were in great multitudes; but upon his approach they fired the towne, and ſome of them betook themſelves to the Caſtle, where they endured about nineteene great ſhot from our Ordnance, and then in the night ſtole all away. Such ill luck hath Sir *Francis* ſtill, that the Rebels ſlip away from him when he ſhould come to execution: and for the preſent there is a garriſon of two hundred men put into it, whether they ſhall continue there, or how long we know not, but the reſt of the ſouldiers are come home.

I wrote to you alſo in my laſt of a Convoy of a thouſand foot and about two hundred horſe, ſent to *Athlone* in *Connaught*,

nought, from hence with Ammonition and provisions for reliefe of the Souldiers there, amongst which were some clothes for the Souldiers, what the state here could spare, and that very hardly, they went safely thither, but in their coming back about two miles of this side of *Mullingare*, in *Westmeath*, at a place called *Rawmell*, their way was through a passe or cawsey over a bogge, the bogge being on both sides the cawsey, which the Rebels had purposely so cut and spoiled, that neither horse nor foot could possibly passe over it; and at the hither end towards *Dublin* the Rebels had made works and trenches to lie in, to cut off our men in their returne; In those trenches and that side, they had (as the certainest reports are of them that were there) 2500. men, and on a hill a little from the bogge, a thousand men more, and in another place 700. more, and the countreys thereabout rising and making towards them, their Generalissimo *Preston* had sent his eldest sonne, who was a Collonel amongst them, with many of his best men unto that place to their help. Our men seeing the straight that they were in, and having no other way to passe but that way through the bogge, sent Serjeant Major *Morris* a young man, who sometimes was the late Earl of *Strafords* Page, with the forlorne Hope to try the bogge, he commanded his man to lead his horse after him: and finding that the bottome of the bogge was gravelly, though they went up to the ankles, and sometimes to the knees, yet resolvedly he went on and got over, and then called to our horse to follow, which they did with what speed they could: and so soon as some few of them were got over they were charged by one Captaine *Bryan* (whom I formerly wrote to you ran away from

us, he being then Cornet to Sir *Thomas Lucas*, and whose plot was to have carried with him two or three troops of our horse, (they were received bravely by our men, though but newly got out of the mire) and though *Bryan* gave them three charges with great courage and fiercenesse, yet his men could not endure the face of our horse, but presently fled and ranne away. When *Bryan* was slain, and his head carried to Drogedah, our foot likewise waded through the bogge with great courage, and were no sooner got through, but they charged the Rebels in their very trenches, and with such furie and resolution, that they came up to the very loopholes where they put out the nuzzels of their Muskets, and so couragiously beat them out of their trenches, and made them to betake them to their heels, and they followed the chase about 6. miles. How many of the Rebels were killed is uncertain, for none can tell that were there but by guesse: some think 400. at least, and many of good note, and their best men, amongst whom was *Adam Cusacke*, one of our great speakers in our Parliament. There were taken Colonell *Preston*, the Generall *Prestons* eldest sonne, who is now in the Castle of *Dublin*; and as some of them that were there say, and I heare it confirmed by Sir *John Sherlocke*, that *Betaugh* of *Menaltagh* his eldest sonne, and *Garret Aylemer* the Lawyer, his eldest sonne, which two, they say, they left at *Trim*, with some others of their best men. There were eleven of their Colours taken, some say sixteen, but saw but ten brought into *Dublin*, if I must make me in the telling them as they were brought.

This we account as great a Victory, as that of *Kilrush*, considering all the difficulties that were therein, and the advantages that the enemie had of us, and we must not, nor ought we to ascribe it to any policie or strength of ours, but to the immediate hand of our good God, who as in our former fights,

fights, so in this, shewed his owne power and mercy to us, and even miraculously preserved us, and gave us this victory. There were but foure or five of our men killed in all this fight, and some twentie hurt, but not mortally, that I can heare of. Sir *Richard Grenville* commanded the Horse in chiefe, and Sir *John Sherlocke* the Foote, Sir *Michael Earnely* was there also with them, who is accounted amongst our Souldiers as brave a Commander, as we have any, and Sir *Charles Coote*, Sir *Edmund Povey*, and the Lord President of *Connaught*, who are all come to *Dublin*, but Sir *Michael Earnely*, who fell sicke at *Trim* by the way, where he is. This battell was fought yesterday sennight, and the Newes came to us on thursday, and our Souldiers came home on Saturday last.

The beginning of the last Summer, there were sent into *Connaught*, with Sir *Michael Earnly*, and other Commanders, two thousand men, which came to us from *Chester*; of these there came up with our Convoy now from *Athlow*, onely six hundred men, and in that distressed miserable case, that it would pittie any mans heart, that had but one dram of mercy in him to see them; they are almost starved, and some now dye comming to get a little fulnesse of meate, and I feare many of them will follow that way. So ragged and naked are they for want of cloaths, as I never saw Souldiers in all my dayes: and some of them dyed by the way, not being able to travaile up, and almost all of the rest of the two thousand that went downe, besides these six hundred, are dead in *Connaught*, of meere hunger and sicknesse, as the Souldiers say; For they doe report that few or none were killed by the enemie.

As I said before, our wants here increase very much, and if we have not supplyes speedily sent us out of *England*, what wee shall doe, or which way to turne us, or whither to goe, wee know not, and if we have no helpe from you, we cannot continue long; for if wee wanted nothing but victualls, that were enough to destroy us all.

They are preparing here to send out about two thousand men, horse and foote, this next weeke, but whither they shall goe,

goe, is kept secret; it was a motion made by my Lord [illegible] which wee thinke came originally from Collonell [illegible] both which, as we heare, are to goe in the service: they [illegible] Battering Pieces with them, and Quernes for grinding [illegible] Corne, and if God blesse them, we thinke they will not [illegible] stily returne; for in truth, we have no victualls for them. [illegible] thus with my kindest respects to you, I rest

Dublin 15. Feb. 1642.

Your loving Friend

J. D.

FINIS.

19

THE LAST WEEKS PROCEEDINGS OF THE LORD BROOKE.

Greville K

AND

The First in this His present *Expedition*.

Published for the satisfaction of all those who have voluntarily and liberally contributed towards the foundation of that publique WORKE.

LONDON.
Printed by R. O. and G. D. March 1. 1642.

THE LAST WEEKS PROCEEDINGS OF THE LORD BROOKE.

AND

The Fifth in this Heis present Expedition.

Published for the Satisfaction of all those who have voluntarily and liberally contributed towards the foundation of that publique Work.

LONDON,
Printed by T. O. and E. P. March 2. 1642.

The Last Weeks

PROCEEDINGS OF THE LORD BROOKE:

And the first in this present EXPEDITION.

SIR,

I Know it cannot bee unpleasing unto you to heare well of your Noble head, and his Lordships good beginnings, which presage better things, so farre as good Discipline and an industrious resolution bespeakes happinesse to an enterprise.

When our Carriages and Ammunition was come to *Northampton* on *Tuesday*, that night

my Lord advanced towards *Coventry*, having behind him at *Northampton* part of his Foot and Officers to raise more, with Ammunition answerable. By the way he sent a Party of Horse to Sir *Thomas Cave's* House (who had formerly derided 60. Dragoneers sent out by *Northampton*) upon summons they resigned without opposition, and there wee were furnished with some 30. Horse; my Lord countermanding all plunder, which accordingly was performed, except a little parcell of Money which Captaine *Brown's* Cornet took from a Woman, for which since he is cashiered.

We came to *Coventry* on Wednesday, where my Lord, to lose no time issued out warrants to call in that part of the country to appeare on *Saturday*. In the Interim his Lordship was advertised of a Party of Horse (300. of the enemies) come to *Stratford* upon *Aven*, whereupon his Lordship commanded 20. *Dragoneers* to give them an Alarum on *Thursday*. Thereby to prevent them of that quiet and rest they did not deserve, & which would make for his Lordships designe, and by the way foure of these *Dragoneers*, drove 6. of their Scouts into Towne, and

the

the whole performed their buſineſſe well, and kept our Enemies wakeing all that night. My Lord reſolved to waite upon them on *Friday* night, and ſo wee marched from *Coventry* to *Warwick*. wherewe were at 10 of the clock, we could not there (notwithſtanding my Lords great induſtry, and perſonall care the beſt part of the night) furniſh our carriages with Horſe ſo ſpeedily as was intended, ſo that it was nigh 8. of the clock before we came before *Stratford*. My Lord ſent Horſe to prevent intelligence, yet a country man and friend of theirs, eſpying us 2. miles on this ſide, croſſed the fields, and gave the enemy advertiſement, upon which they drew our themſelves under a hill, where they could view us in our march, we drew the greateſt part of our Artillery to the Vanne, they having the greateſt part of our Horſe, and we expediting the firſt charge there, but withall ſuſpecting their wheeling about, we drew up our reere, ſo that we ſtood tryangle upon three *hils* in full *view* each of other, fro the *reer* diviſion we let flie a drake, which ran through the midſt of them, and forced them to wheele off towards the Town, and we haſted after them

ſo faſt as our Carriages and the plowd Lands well ſoftened with the raine, would permit us. But our enemies haſt was ſuch, that we could not come within muſquet ſhot of them Sir *Robert* he was ſhot & fel of his *horſe*, we took his Cornet, who tenders 30 *l.* for his ranſome, who tel's us, that Sir *Robert* was to have bin made Colonell next weeke; we have his brave horſe new ſaddle and Piſtols. The enemy had ſome foot from the adjacent parts, but they forſooke him before we ſaw them, my Lord did much like himſelfe in this ſervice, and was both active and reſolute; and his Serjeant Maſer *Ruſſell* ſpeakes himſelfe, an experienced ſouldier. My Lords Footman, *T. L.* chaſed three of them in the ſight of us all, Lievtenant Colonel *Wagſtaffe* being one.

At our entery into the Towne *Captaine William Bridges* found in the Hall, Barrells of powder, which within an houre after blew up the town-houſe, which wounded Captain *Hunt*, but ſlew none. no doubt deſigned to have ſurprized my Lord and all his chiefe, preſuming they would have bin in councell there: My Lord wild his *Commanders*, that none

should plunder the town, although wee have some reason to believe they invited the Enemy. Its true the Major of *Ffons Coronet*, took an old Gown, to watch in, but it was re-delivered: We returned to *Warwicke* last night, and this morning we are following another designe, and my Lords forces left at *Coventry*, joyne issue with us. The country comes in to *Coventry*: And so my Lords service in great multitudes, whereupon the Committee have sent for his Lordship, but I trust his Lordship will first dispatch the designe.

I commend to you this as the first fruits, and a good beginning to that whole, the which through Gods blessing, we may expect that great thing in my thoughts, being that good foundation of Piety, Discipline, and active resolution, which his Lordship hath and still desires to ly. This I have writ not so much for what is done, but what is well done, in haste, *farewell*.

FINIS.

HONI SOIT QUI MAL Y PENSE

20

AN ANSWER TO

The Lord *George Digbies* Apology for Himſelf; Publiſhed JAN. 4. *Anno Dom.* 1642.

Put into the great Court of Equity, *Otherwiſe called* THE COURT OF CONSCIENCE, upon the 28th of the ſame Moneth,

BY

Theophilus Philanax Geruſiphilus Philalethes Decius.

Woe to the World becauſe of offences, for it muſt needs be that offences come, but Woe to the man by whom they come, MATTH. 18.7.

Woe to thee that ſpoileſt and thou waſt not ſpoiled; When thou ſhalt ceaſe to ſpoil, thou ſhalt be ſpoiled, ISAY 33. 1.

He that leadeth into captivity ſhall go into captivity, he that killeth with the ſword muſt be killed with the ſword: Here is the patience and faith of the Saints, REV. 13. 10.

Neverthelesſe When the ſon of man cometh ſhall he finde faith on the earth, LUKE 18. 8.

March. 2.

LONDON, Printed for *A. R.* 1642.

THE ANSVVER TO THE Lord *George Digbies* Apology for himſelf, publiſhed JAN. 4. *Anno Dom.* 1642.

LORD *DIGBIES* APOLOGY.

IT may be wondred at, that, after well nigh 4 yeers groaning under the moſt inſupportable burthen of publike diſpleaſure, and cenſure, I ſhould now conſider my ſelf ſo much, as, in a generall calamity, to make an Apologie to the world; or ſhould hope, that at a time when ſo great clouds of jealouſie, and diſeſteem hang over perſons of the moſt cleer, and unblemiſhed reputations, any thing I can ſay may reconcile me to thoſe affections, which have been tranſported with ſo much violence to my prejudice. But whoſoever knoweth me well, and the great trouble of minde I indured when I found my ſelf (by what demerit, God is my judge, I cannot gueſſe) fallen from that proportion of eſteem with my Country (of which I was prouder then I can be of any worldly preferment) into ſo eminent a degree of diſfavour with the repreſentative body thereof (upon whoſe wiſdom and Authority no man hath looked with more reverence, and veneration) that I was marked out as an Enemy to the Commonwealth, I am ſure cannot but expect from me ſome diſcovery of that ſence, and that I ſhould, at leaſt indeavour to diſtinguiſh my misfortunes from my faults, whereby ſuch, who are not engaged in a peremptory uncharitableneſſe, may finde cauſe to change the Opinion they have taken upon truſt of me.

Nor am I out of hope, that the experience men have ſince had of the times inclination to calumny, by declining of ſo many perſons of Honour, and integrity in the popular eſtimation, may at the laſt, open a way to ſo much juſtice and ingenuity on my behalf, that all men may diſcern in their own right, that

if they ſhall ſo credulouſly conſent, upon generall diſcourſes, to ſacrifice a third mans honour, and reputation, they ſhall open a door to let in ruine to themſelves, and may quickly loſe the advantage of their own innocence.

I ſhall begin my unfortunate ſtory from the beginning of this Parliament, reflecting no further back upon the precedent, then in a remembrance of the great comfort I then received in my Countries acceptation of my firſt attempts in its ſervice, at a time, as ſome were pleaſed to expreſſe it, when the Court was at the higheſt, whether to work upon mens ambitions or fears. Before that time I am ſure I was as unacquainted with Action, as with Envie, having kept more company with bookes then with men, and being ſo well content with that ſociety, that I had as little ambition, as merit to improve my condition. To this Parliament I was ſent on the behalf of the Country wherein I lived, and truly, if I brought any paſſion or affection thither with me, it was my former warmth improved againſt thoſe preſſures, and the perſons who begot thoſe preſſures, which were grievous to the people: and againſt theſe I will without vanity ſay, that I brought as great a reſolution to diſcharge my conſcience, and my duty, as any man in that Aſſembly, and had the happineſſe for ſome moneths, to receive that teſtimony. My converſation was, and I made it indeavoured to make my friendſhips, with thoſe, whoſe experience and abilities were moſt eminent for the publike ſervice, and to the reputation, and authority of theſe men, I confeſſe, for a while, I gave my ſelf up with as much ſubmiſſion as a man could, without reſigning the uſe of his own underſtanding. In any thing that was neceſſary, or but probably pretended to be neceſſary for the Commonwealth, we never differed in the leaſt degree; but in improvements, in reall alterations, which were to be governed by prudentiall motives, we were not alwayes of one minde. And whoſoever remembreth the paſſages of that time, muſt call to minde, that the firſt declination I ſuffered from the intereſt I ſeemed to have, was in the buſineſſe of the Church: in which, having had frequent conſultations with the chiefeſt agents for a Reformation, and finding no threemen to agree upon what they would have in the place of that they all reſolved to remove, I agreed not with the prevailing ſenſe, having not hardineſſe enough to incline to a mutation, which would evidently have ſo great an influence upon the peace, proſperity, and intereſt of the whole kingdom. And thus, from the firſt debate of Epiſcopacy, upon the London *Petition, all men diſcerned the date of my unmerited favour began to expire.*

ANSWER.

MY LORD,

YOur Lordſhips Apology publiſhed the fourth of *January*, hath at length found the way into the Wilderneſſe where *I* dwell, and I ſhall hereby give your Lordſhip and the world an account of the effect it hath upon me, with that freedome, which becometh a moſt humble, but faithfull ſervant of your Lordſhips, and a man that hath fit conſidera-

tion

tion of a thing which certainly is ſufficiently underſtood by all men, and yet by the little regard had thereunto may ſeem a myſtery of State; which is, that as this Kingdom remaining in that admirable conſtitution, wherein it hath been founded, and maintained by the wiſdom of our Anceſtors, cannot be happy till there be a perfect right underſtanding ſettled between the King and the Parliament; ſo there is little hope of our recovering ſuch an intelligence between them, ſo long as thoſe perſons which are in moſt credit with the one, are ſtill in leaſt with the other, riſing in their reſpective favours like Buckets in a Well, which hath hitherto been the peculiar infelicity of his Majeſties Raign, as the contrary was the felicity of that of *Queen Elizabeth* of glorious memory (which His Majeſty and we all ſigh after) and a great part of the cauſe thereof. If therefore we have enough of the preſent miſeries under which we lye groaning, almoſt at the laſt gaſpe; in ſtead of purſuing private animoſities, and fomenting publick jealouſies (which hath bin our work too long) the Court ought to uſe all poſſible endeavours to poſſeſſe His Majeſty with a good opinion of the Parliament, and of the eminent perſons in both Houſes thereof, and they ought to labour as hard to bring His Majeſty, and thoſe Miniſters of his, upon whom he repoſeth moſt, and generally all other, of whoſe affection to his ſervice the King believeth well, and who have ability to ſerve the State, into a good reputation with his Parliament and people, and every good man muſt put his hand, and his tongue, and his heart to this work without delay, and cry mightily, and inceſſantly to God for a bleſſing upon it; or elſe, in humane reaſon, the ſun of our happy dayes is going down in a diſmall cloud of blood.

I ſhall begin to others by doing my own duty upon the occaſion of your Lordſhips Apology, when I have firſt humbly prayed you to give me leave throughout to tell you plainly (for this work will never be done with dawbing) how far I am ſatisfied therewith, and what in my poor conceit remaineth further to be done by your Lordſhip, that you may be firmly redintegrated in that eſteem with your

your Countrey, which you once had in so high a degree, and *I* find, knew how to value at a due rate.

And truely my Lord, for ought that ever I have heard, your Lordship hath rightly observed the time of the first declination you suffered in the favour of the representative body of the Kingdom, which, so long as matters are carryed there in the open manner they have bin in your time, and mine, (for *I* have heard old, very old men say it hath not bin alwayes so) was to your Lordship, and will ever be to all other, an infallible indication of their proportionable declension in the good will of their Countrey. But *I* beseech your Lordship to excuse me for asking, whether you made this observation at that time: For if you did, I believe you will find cause to blame your self for publishing the Speech you then made touching Episcopacy in print, which *I* have been told is a part of the late innovation in the proceedings of Parliament from the practise of ancient times, and I doubt to no advantage of that high Senate, or of the Members thereof; the variety of whose opinions, and their reasons for them; it may be, were better kept within the walls of the respective Houses, or at least within the cognizance of wise men of their acquaintance, then made the discourse of every idle youth, silly woman, and mean fellow that can but read English; to the last of which our wise Ancestors found inconvenience in allowing so much as a voice in Elections, and I believe it cannot be shewed that any of the first sort were elected in that time, though in this latter age we have varyed from them in that point also, for considerations I understand well enough, but whether for the better or the worse, *I* refer me to the Testimony of two dead men of known wisdom, who, they say are the best Councellors. (*a*)

(*a*) And truly, though much may be said in praise of Her magnanimity and dexterity to comply with Her Parliaments, and for all that, come off at last with honor and profit, yet wee must ascribe some part of the commendation to the wisdom of the times, and the choice of Parliament men; For I finde not that they were at any time given to any violent, or pertinacious dispute, elections being made of grave and discreet persons, not factious, and ambitious of fame, such as came not to the House with a malevolent spirit of contention, but with a preparation to consult on the publike good, and rather to comply, then to contest with Her Majesty. Neither do I finde that the House was at any time weaked, and pestered, with the admission of too many yong heads, as it hath been of later times; which remembers me of Recorder *Martins* Speech, about the tenth of our late Soveraign Lord K. *Iames* when there were accounts taken of forty Gentlemen not above twenty, and some not exceeding sixteen; which moved Him to say, that it was the ancient custome for old men to make Laws for yong ones; but that then he saw the case altered, and that there were children elected unto the great Councell of the Kingdom, which came to invade and invert Nature, and to enact Laws to govern their Fathers. *Vide reliqua.* Sir *Robert Naunton* his *Fragm. Regal.* p. 9. There is a like passage in Sir *Henry Wottons* paralel between the late Duke of *Buckingham*, and the late Lord of *Essex*.

But to return to your Lordſhip, I pray reflect a little upon the cenſure of at leaſt fifteen thouſand good women of *London* you then paſſed, by the printing of that Speech, wherein you have diſſected their husbands Petition with ſo keen a knife, and ſhewed your opinion of many tumors, and other diſeaſes abounding therein, and then imagine what a report ſuch a clamor rayſed upon you in the City, would have, and I aſſure you had in the Country: Whereas if the noyſe of that Speech had remained in the ears of them that heard it only, I am not able to apprehend why, or how the date of your before ſo well merited favours in that Houſe, whereof you were then a Member, ſhould begin to expire thereupon. For having peruſed it again exactly upon this occaſion, I do here make publike profeſſion, that I could readily obſerve many things in it much to the prayſe of your Lordſhips excellent wiſdom, ſingular ingenuity, preciſe honeſty, and of that tender care which every Parliament man ought to have of the honor of Parliaments, as well as of the weale of his Country, if I had a mind to flatter you. But I can obſerve very little more then nothing in it, either juſtly offenſive or unſeaſonable, or any other way unfit to have bin delivered by a man of your Lordſhips opinion: And though I therein differ from your Lordſhip as much as that Houſe hath yet declard it ſelf to do, yet as that diverſity in my judgement doth not ſo much as tempt me to honor your Lordſhip any whit the leſſe, ſo your Lordſhip ſhould wrong the Worthies of that Honourable Aſſembly, if you ſhould entertain the leaſt ſuſpition, that any of them might for that reaſon be in any meaſure alienated in affection from your Lordſhip, for this paſſage in that Speech of your Lordſhips deſerveth to be written in letters of Gold; *What ever be the event, I ſhall diſcharge my conſcience concerning this Petition freely and uprightly, unbiaſt by popularity, as by Court reſpects; Sir I could never flatter the ſenſe of this Houſe (which I reverence) ſo farre as to ſuppreſſe a ſingle No that my heart dictated, though I knew the venting of it might caſt prejudices upon me; Had my fortune placed me neer a King, I could not have flattered a King,*

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and I do not intend now to flatter a multitude. Thus your Lordſhip. I adde, whoſoever being of a contrary judgement at any time to that, which he obſerveth to be the ſenſe of the *major* part of that Houſe, and having ſome reaſon, that ſwayeth him, which hath not been put into the Ballance by any one of the *minor* part that hath ſpoken, and yet doth notwithſtanding ſit ſtill, and not riſe up boldly as your Lordſhip did, to deliver his reaſon with modeſty and ſubmiſſion, for any reſpect whatſoever, whoſoever doth give any manner of interruption, or but the leaſt diſcountenance to ſuch a perſon in the diſcharge of his duty: And whoſoever, when the queſtion is put in any matter of ſuch importance as this of Epiſcopacy, (not to ſay in any the leaſt buſineſſe whatſoever) doth either give other vote then according to his heart, or doth give none at all for any conſideration whatſoever, doth as much as in him is to betray the honour of that Houſe, and ſomething elſe he ought to maintain and defend: and if he take a full view of the extent of the Proteſtation, perhaps will hardly find how to acquit himſelfe well of a willfull breach of that voluntary vow; which is a crying ſin, and ſuch a one as God who is alwayes true of his word will ſurely require. So little ground is there for your Lordſhip to doubt (as you ſeem to do) that, what you ſpoke in the buſineſſe of the Church touching Epiſcopacy upon occaſion of the *London-Petition*, might in any meaſure diminiſh your intereſt in that Houſe; though the printing of it might well have ſuch an influence upon vulgar minds, as might be of force to turne the tide of your reputation among them.

I wiſh it were as well in my power to direct your Lordſhip to the doing of any thing that might cauſe a reflux of the ſtrong current now runneth againſt you, ſo ſtrong indeed that a man may ſooner loſe himſelf then ſave you, that hath the courage to attempt it, by going againſt the ſtream; yet I have ſo much compaſſion of your undeſerved ſufferings in this matter (except in that point of diſcretion I have already noted) that I am reſolved to adventure my ſc[illegible], in hope your Lordſhip will not be wanting either to [illegible]ur ſelfe or

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to me, in caſe your Lordſhip ſhould chance to ſee me carryed down in another as violent a channell, or it may be in the ſame for doing my good will to help you; Which that I may do with the leſſe hazard, and more hope of ſucceſſe I muſt firſt give the world notice of an error of your Lordſhips in this matter of Epiſcopacy, from which all the other you have ſince committed in that buſineſſe have bin derived, although I obſerve that as well in that Speech, as in your preſent Apology your Lordſhip hath ſtudiouſly concealed that miſtaken principle, which hath bin ſo fertile of other miſtakes in you, and of you. And that is, the opinion that Epiſcopacy was erected by the Apoſtles, and conſequently in your Lordſhips judgement ſo authorized *Jure Divino*, that it may not be altered, whereof your Lordſhip was once ſo confident, that you wiſht it might be made a part of the Catechiſme of our Church, if I do not miſremember; For it ſtands ſo in my memory ever ſince I had a curſory ſight of the Letters which paſſ'd between your Lordſhip and your Couſin Sir *Kellam Digby*, having at that time obſerved it an hyperbollicall expreſſion, which in matters of Religion, it is not alwayes ſafe to uſe. If your Lordſhip be ſtill of the ſame judgement (which I hope you are not) let me preſume humbly to adviſe you to reſume the ſtudy of both thoſe points by an impartiall peruſall of the Bookes have been partly written, and partly ſet forth in the liberty of theſe laſt yeers, which I am therefore in hope will be ſufficient to alter your mind in that matter, becauſe they have done mine in the former, which is the fairer of them, who came to the reading of the Arguments againſt it with as much prejudice as your Lordſhip can do, having contracted it in part by the great reverence I ever did, and do yet bear to the great wiſdom, learning, and piety of Mr. *Hooker*, (whom I knew, and heard when *I* was a boy, and with whom ſome friends of mine, who in their time were in the number of the ableſt men of this Kingdom for wiſdom and learning, had extraordinary friendſhip, and were alſo of the ſame judgement with him:) In part by the like reverence *I* bore to Doctor *Downham* ſince Biſhop in *Ireland*,

land, (who put forth a *Sermon*, to ſhew the Juriſdiction of Biſhops over Presbyters was inſtituted by the Apoſtles, (when *I* was a young man at *Cambridge* where he was before that in great and good fame:) but chiefly by the preſumption that the *Addreſſes* make at the foot of the Epiſtles to *Timothy* and *Titus*, as Biſhops, were of Saint *Pauls* own writing, becauſe I found them in my Greek Teſtament. For if that be firſt admitted, there is ſome appearance of their having beene Dioceſans by the authority thereby given them to appoint, and rule over Presbyters in the Churches committed to their charge: But if this be an abuſe, as *I* have been convinced that it is, ſince *I* returned with an hoary head to a new examination of this Book controverſie, when the ſword was taken up to decide it in *Scotland*, then there will be no firme ground for a Dioceſan Biſhop found in the whole Scripture; but much to the contrary, as hath been learnedly proved by Maſter *Bayne*, that ſucceeded Mr. *Perkins* at Cambridge, in the Anſwer he made to Doctor *Downhams* written ſoon after, which *I* never ſaw till theſe laſt yeers brought it to light, but hath bin the *Treaſury* out of which the Scriblers of this licentious age have ſtollen almoſt all they have of worth, to which they have added little beſides unfit language, which they had not from him; whoſe name I cannot ſuffer to paſſe my pen without this Elogy, that he was the moſt accompliſhed Preacher I ever yet heard in all my life, having heard very many of many Nations, and the man that to mee ſeemed moſt in Heaven while he prayed, that my eyes ever ſaw. *I* beſeech your Lordſhip to take the paines to read his ſhort Tract upon my recommendation, and that of *Gerſom Bucer* upon the ſame ſubject, not deſpiſing the reſt which have ſhewed themſelves on either ſide in this controverſie, ſince ſome of our Prelates have not been aſhamed *indicere bellum Epiſcopale*: and then to do me the honour to let me know whether you perſevere in that you wrote to your Couſin Sir *Kenelme*, for *I* have cauſe to believe it is a tenet ſet on foot in our Church, at the beginning of the raign of of our late Soveraign of famous memory, not becauſe it was believed by them, that directed others to broach it among

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us, but out of a politique design, (wherein the Jesuits had an unseen hand) invented first out of fear, that his Majesty who had abolished Episcopacy in *Scotland*, might at one time or other bee ingaged to doe the like in this Kingdom: and when they found it tooke with his Majesty, then imployed further to work upon his pious and bountifull heart for the reintroducing of Episcopacy in that Kingdom, an Act of Royall magnificence and princely piety, and if your Lordships opinion of the necessity of Episcopacy in all Churches as founded in divine right, can be maintained at the height (as no doubt was powerfully instilled into his Majesty) an Act as well pleasing to God, as glorious before men: And in the raigne of the King our Soveraign that now is (whom God long preserve) it is evident that the same Doctrine hath been imployed to the ingaging of his Majesty, notwithstanding all the reluctancy of his most eminent clemency, to undertake a War against our brethren, and his most loyall subjects of that his native Countrey with an upright heart. For admitting your Lordships Tenet, (which, it is manifest was infused into the King, as an undoubted truth) there could be no question of the justice of that War on his Majesties part, of which *I* forbear to make any further mention least it should prove a controvension of the Act of oblivion, although *I* humbly conceive there is something besides exceeding necessary to be thought upon by His Maiesty, and that Kingdom, and this, seeing God Almighty is not bound by that act.

O Lord, whether do we run through the darkneſſe that is in us, if we once depart but a little from the light of thy holy word? And where can we stay our wandring steps? When both the war with this, and the troubles in that Kingdom, were through his Maiesties goodnesse, and wisdom at length sweetly composed by an utter, and eternall abolition of Episcopacy there, as Antichristian in the opinion of that Church; yet at the same instant, or at least before His Maiesties return from thence, was this unlucky Tenet of your Lordships taken up again to induce His Maiesty to declare his fixed Resolution, by writing under his own Royall hand, continue and maintaine Episcopacy in this Kingdome. Which unexpected stop of the torrent

of some mens hopes, as well as desires of a like through Reformation in this Kingdom, was in my observation (who looke on at a great distance) the first stirring cause of that fierce flood, which rising soone after, spread it selfe farre and wide, and is now growne to such violence, and height, that it carries all before it. And yet for their sakes, with whom I concur in the desire of such a reformation, I hope this will not at last prove *the Cause* now in so hot dispute between the King and His Parliament, though I have observed that His Majestie chargeth a Faction in Parliament, with a violent, and undue pursuit of an absolute destruction of the Ecclesiasticall Government of this Church. So much hurt hath come to the Churches of God in this Iland by that Tenet of your Lordships: Neither hath it stayed there. For by that design, which was begun to be put in practise in *Scotland*, in a wrong climate (God confounding the councells of some, who in corners did not spare to vent their discesteem of all other reformed Churches abroad, as having no Priests, because they have no Bishops) it may too probably, and without breach of charity be doubted, that they had yet more abhominable projects in their heads: although I believe, they are commonly believed to have been yet more abhominable then they were. Which is an Argument I must not divert into here.

Your Lordship seeth how many mischiefs, as well as absurdities, I have followed upon the entertaining of one erronious Principle your Lordship thought fit to be put into our Catechisme, which I humbly pray you to take into consideration, as an aggravation of that errour. For if upon the whole matter you shall be reduced but to the temper of the good Archbishop *Whitgift*, and of Mr. *Hooker*, who, as your Lordship knows, though they held the Government of the Church by Bishops to be more agreeable to the Scriptures, then any other; yet have fully declared themselves to be of opinion, that no form of Church Regiment is so set down there, but that it may be lawfull to alter it, even for a worse, upon Civil respects: I am then very confident, that upon a new ballancing of the account of the inconveniencies

niencies of the removing, or retaining Epiſcopacie in this Church (as things now ſtand) your Lordſhip will be inclined to an alteration thereof. For in truth (my Lord) that we cannot put down a Biſhop in a Dioceſſe, without ſetting up a Pope in every Pariſh; and that no other Church Government is compatible, either with Monarchy, or with our Common Law, are meer imaginations of your Lordſhips, and ſome other men, ſufficiently confuted by the experience of other Churches and Kingdoms, that of *Scotland* by name, which (not to inſiſt on the two former, as evident to every man) hath a Common Law as well as ours, as alſo other Kingdoms, and States in *Europe* have all, though there be a popular groundleſſe perſwaſion of many wiſe men to the contrary. And if upon a review, your Lordſhip ſhould finde ſufficient reaſon to change your minde concerning the inconvenience, as well as concerning the unlawfulneſſe of aboliſhing Epiſcopacie in this Church; that ſo ours may be reduced to an Uniformity with that of *Scotland*, ſince the reduction of theirs to the likeneſſe of ours (which was lately made a matter of great importance) is now impoſſible: the publication thereof may well repatriate your Lordſhip in the good graces of all, that have had their mouths opened againſt you upon this occaſion, except it be of a few over hot Zelots. For many wiſe, and religious men, differing from your Lordſhip in your opinion touching Epiſcopacie, and concurring with me in mine, are yet of your minde, that it is better to begin with ſuch a Reformation thereof, whereunto there is a happy unity of Opinions, not onely in the Repreſentative, but almoſt throughout the Lay part of the true body of the Kingdom; then to attempt the doing of it all at once, till the humours (yet very crude) ſhall be further prepared for ſuch a ſweeping purgation; which for my part I hold to be a politique, that is a doubtfull Probleme. And ſo your Lordſhip hath my thoughts upon that firſt point, which hath held me too long.

APOLOGY.

Then came on the tryall of the Earl of Stafford, in the which I muſt ſay, I failed not of my duty in proving the charge and evidence before thoſe who were to judge of both. In the diſcharging of that duty, it was my fortune,

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by the unluckie acception of some expressions of mine, to draw upon me a sharp maliguity from some persons of much interest in the House, which never fail to manifest it selfe, after that accident, upon every the least occasion.

About this time, I was told by a Friend, that I lost much of my credit by being observed to be so much at Court; I replied, that I had not then the same justice with other men, who were there more than I, though they avowed it lesse; that it was a principall joy to me, to see those persons, who had been the prime Actors in the happy Reformation of this Parliament, so acceptable at Court, and like to have so great a share in the chiefe places there, and the conduct of affairs for the future. That since it had pleased His Majesty to give so plenary a Redresse to all the grievances of His Subjects, and to secure them for ever from the like invasions, by such a wall of brasse as the Triennial Bill, I conceived that thence forward, there was no more to be thought on, but how in a gracefull return to His Majesty, to advance His Honor, and plenty, according as before such happy settlement. I had often heard those principall intendents of the publike good most solemnly professe, and consequently, that the Court, and Country were, in truth, now to be all of a piece, and there would hereafter be no more cause of jealousie between them: Lastly, that, howsoever, I thought my selfe as likely to do good there, as do good there, as to receive hurt.

The first evidence I had of the disfavour of the House of Commons, (where I had served with all faithfulnesse, diligence, and humility) was upon the printing of my Speech to the Bill of Attainder of the Earle of Strafford. As for the Good-Fridayes exercise which the delivery of it in the House procured me, I reputed that a most comfortable and eminent testimony of the continuance still of much justice and favour towards me in that Honorable House: since, after a dozen distinct charges upon the severall passages of that Speech, urged against me with great strictnesse and acrimony, by that number of the most eminent persons there, both in abilities and interest, and at a time when certainly most men of my opinion were at their Devotions, they were not able after four houres debate to expose me, either upon the mayne matter, or upon the bye, unto the least reprehension.

For the thing it selfe, I will say no more of it, but that it happened to be upon a very unpopular argument, but the cause and circumstance of the printing it, was this.

I did not finde only that it was unfaithfully reported, and uncharitably interpreted; but was informed, that Copies went abroad of it so falsely, and maliciously collected, as made the whole Speech a justification of my Lord of Strafford's innocence; and Sir Lewis Dives having heard of such a Copy in the house of a Citizen of good quality, where he heard me mentioned as a person fit to have his name first upon poste, that I might be torn in peeces by the people: upon that reason earnestly desired me to give him a true Copy of what I had sayd in that Argument; which I did, and he forthwith gave direction for the printing it, without any privity of mine. Yet if I had consented to it, and directed it, I professe, I should little have imagined, that such a time when there was such an universall licence taken to print every thing

thing, of how great irreverence ſo ever) either to Church or State, with impunity, a Speech made in the Houſe of Commons, a Speech ſo narrowly, and ſeverely ſifted, and examined there, and yet let paſſe without the leaſt cenſure, either on the Speech it ſelf, or the Author, that the printing of ſuch a Speech ſhould riſe to ſo high a nature, as to make me for ever uncapable of any Honor or employment in the Common wealth, I profeſſe could hardly have falne within my reaſon or fears to ſuſpect. And yet three moneths after the fact committed, after the printing of an hundred Speeches more by other men, after my having ſeverall times ſued, and preſſed for a hearing, whileſt I was of the Houſe of Commons, after by His Majeſties favour I had ſate ſix or ſeven weeks a Member of the Houſe of Peers; after all this, no leſſe a judgment (as far as the vote of the Houſe of Commons could contribute to it) paſſed upon me unheard, over, and above the ſhame of having the Speech it ſelfe burned by the hand of the Hangman. How I bore this affliction, with what anxiety of minde to my ſelfe, with what temper and ſubmiſſion to that Honorable Aſſembly, from whence the blow came, as many of my near friends can teſtifie the firſt; ſo the envy or malice of no man, can reaſonably and juſtly tax me, as unto the other. How other young men, upon no greater a ſtock of innocence than mine, might have ſuffered themſelves to be tranſported upon ſuch misfortunes (not to give them any other term) I leave to thoſe to judge, who have not been ſo long brought up in the ſchool of affliction.

As this cenſure fell upon me for many moneths after the faults objected, ſo it reſted within thoſe walls where it began, without ever deſiring a concurrence from that Court, where I was only to be judged, and where I could only anſwer for my ſelfe, and hope for a vindication; which encreaſed my ſufferings to an unſufferable height, that I could by no means clear my ſelfe in the place where I received the wound, nor could take notice of it, where I might be cleared by my Peers, for fear of breach of priviledge of Parliament; Though my cenſure were known to all the Kingdom; yea, I may ſay my infamy in print with forreign Nations.

ANSWER.

As touching your Lordſhips carriage in the Tryall and Attainder of the Earl of *Strafford*, I muſt not conceal from you, that the report of the latter made a much deeper gaſh in your Fame, with us in the country, and I believe in the City, and in the Parliament too. And yet the making of that Speech your Lordſhip did to the Bill of Attainder, was no fault for ought I know; and accordingly your Lordſhip need not aſcribe it to the Favour, but meerly to the Juſtice of that Honorable Houſe, that after a dozen diſtinct charges upon the ſeverall paſſages of that Speech urged againſt you,

you, with great ſtrictneſſe, and acrimony, by that number of the moſt eminent perſons there, both in abilities, and intereſts, and in your abſence, upon a Good-Friday to you; yet they were not able, after four hours debate, to expoſe you unto the leaſt reprehenſion, either upon the main matter, or upon the bye. The offence was the publiſhing it in print, after the paſſing of the Bill, and the execution of that great Lord, which, your Lordſhip may pleaſe to believe me, gave exceeding great ſcandall in the country where I live, and where the reaſons, given by your Lordſhip for your abſolving Vote, were by many maintained to be unanſwerable. And by this your Lordſhip may gueſſe what harm it did in other countries at home, and abroad; where, you cannot be ignorant, how apt ſome are to cenſure the proceedings of their neighbours, and to take every advantage to ſpeak the worſt they can of them: nor that they did ſo upon this occaſion miniſtred by your Lordſhip. So that if your cenſure were known to all the Kingdom, and your infamy were in print with forreign Nations, yet your Lordſhip therein received no more wrong, then the King, and Parliament, and your Country did by your occaſion.

I do therefore humbly intreat your Lordſhip to reſiſt all temptation to thoughts of diſcontent for the cenſure which paſſed upon you, and that Speech of yours in the Houſe of Commons: and to do it equall Juſtice by diſtinguiſhing their misfortunes in this, and other occaſions from their faults, as you deſire other ſhould do in your caſe. For preſuming that the Speech was printed without your privity, as you now relate, I can find no fault in any man touching this matter, but in *Sir Lewis Dives*, and he, beſides the affection of a brother to a brother, and the reaſon he had to do what he did, hath the common licenſe of the times for his almoſt ſufficient excuſe. But an extreame misfortune it was, as well to the Houſe of Commons as to your Lordſhip, that you ſhould be cenſured by them for the fault of another man; which invincible error of theirs it is very probable they might come to find after they had committed it, and for that reaſon forbore the proſecution of their charge

charge with the Lords, to the diminution of their misad-venture, but the encreaſe of your Lordſhips in this affair, becauſe (in my poor opinion as well in your Lordſhips) neither you, nor the Houſe of Peers it ſelfe could take no-tice of what had beene done in the Houſe of Commons, without a breach of their priviledges, ſince it was never by them brought up to the Lords (which *I* write under correc-tion) ſo as your Lordſhips misfortune in this matter may ſeem irremediable. And yet to ſhew your Lordſhip with how much paſſion I deſire to ſave a noble young Lord of ſuch eminent abilities, as may be of great uſe to the King and Kingdom, from ſincking in his reputation (which will make them altogether uſeleſſe to the publick) I will adventure to take your Lordſhip by the hand, and to try whether I can raiſe you out of this puddle alſo, when I have firſt opened my ſelfe to be the ſame man, that made the larger Anſwer to your *Lps* Speech to the Bil of Attainder of the ſayd unhappy Lord, which was intended to have been ſent to you ſo timely, that if your Lordſhip had thereby received ſatisfaction in your Scruples, you might have acknowledged as much in the Houſe of Commons, whereof you were then a Member, and ſo have eſcaped their cenſure in a fayrer way, then you did by climbing up into the Houſe of Peers at that time. For ſo that is underſtood: But the throng of leſſer Pam-phlets was ſo great, that before this could paſſe the Preſſe, (which I am made believe it could not in a month and more) your Lordſhips Speech ranne the fortune you know, and another briefer Anſwer thereunto got through. Of which miſadventure, I was much more ſorry for your Lordſhips ſake, than mine own, though by this meanes I alſo may poſſibly have been cenſured either for inſulting upon a noble perſon caſt down (which I ſhould hate my ſelf for if it were true) or for having taken the advantage of ſuch a time to publiſh my Anſwer when it was not fate for your Lordſhip to make any Reply. But ſince your Lord-ſhip hath adventured on other actions, and writings more dangerous then your defence need to be, as your Lordſhip may mannage it, *I* humbly beſeech your Lordſhip to take it

into your consideration, whether you may not do well to make a Replication thereunto, for the reasons I shall now give your Lordship; and which I am perswaded, ought to have the same force with you, which they have with me. They are, if that your Lordship do yet persist in your opinion, that you had sufficient grounds to alter your first judgement of the Lord *Straffords* cause, you ought to make a further clear deduction of them to the world, partly for that unfortunate Lords sake, partly for your owne, a little for your servants, and a great deale for your Countryes sake. For to begin with the last (as being of greatest concernment in it self, and *I* beleeve in your Lordships esteem also) If your Lordship, who have now had good leisure, and great cause to revolve all your late words, and actions, in your most serious thoughts, and to bring all the stirrings of your conscience upon every one of them to a strict examination, be still of the same mind you were, when you so solemnly washed your hands from the blood of the Lord of *Strafford*, which he at his death charged home upon this Kingdome, *(a)* then it cannot be, but you must needs fear, that it lyes upon this Land, and in your apprehension, may be one cause of the present unhappy condition thereof, which hath beene so well foreseen, and expressed by my

(a) I wish this Kingdom all the prosperity and happinesse in the world: I did it living, and now dying it is my wish, I do now professe it from my heart, and do most humbly recommend it unto every man here, and wish every man to lay his hand upon his heart, and consider seriously whether the beginning of the happinesse of a Kingdome should be written in letters of blood, I fear you are in a wrong way, and I desire Almighty God that no one drop of my blood may rise in judgement against you. *viz.* Lord of *Straffords* Speech at his death.

Lord your father. *(b)* And may you then, or can you in such a time as this keep the reason of your fears to your self, which for ought you can know may have the same operation in the hearts of those, to whom you then so lively represented the hainousnesse of the sin of committing murther with the sword of justice, if you think you can convince them thereof. I need not tell your Lordship the force of

(b) My Lords, what I have yet sayd unto you hath bin chiefly grounded upon the apprehensions and feares of our future dangers. I shall say something of the unhappinesses of our present estate, wich certainly standeth in as much need of relief and remedy as our fears doe of prevention; for although the King and People were

well fully united, & that all men that now draw severall wayes, should unanimously set their hand to the work, yet they would finde it no easie task to restore this kingdom to a prosperous and comfortable condition: If we take into our consideration, the deplorable estate of *Ireland*, likely to drain this kingdom of men and treasure; if we consider the debts and necessities of the Crown, the ingagements of the kingdom, the great and unusuall Contributions of the people, the which, although they be not so much to their discontent (for that they have been legally raised) yet the burthen hath not been much eased: Let us likewise consider the distractions (I may almost call them confusions) in point of Religion, which of all other distempers are most dangerous, and destructive to the peace of a State. Besides the publique calamities, let every particular man consider the distracted, and discomfortable estate of his own condition, for mine own part, I must ingenuously professe unto your Lordship, That I cannot finde out (under the different Commands of the King and the Parliament) any such course of caution or wariness, by which I may promise to my self security or safety. I could give your Lordship many instances of the inconsistencie and impossibility of obeying these Commands. But I shall trouble you onely with one or two. The Ordinance of Parliament concerning the *Militia* (now in so great agitation) commandeth all persons in Authority to put it in execution, and all others to obey it, according to the Fundamentall Laws of the land; The King declareth it to be contrary to the Fundamentall Laws, against the Liberty of the Subject, and Rights of Parliament; And commandeth all His Subjects of what degree soever upon their Allegiance, not to obey the said Ordinance, as they will answer the contrary at their perills. So likewise in point of the Kings commanding the attendance of divers of us upon His person, whereunto we are obliged by severall relations of our services and oaths: In case we comply not with His Commands, we are liable to His displeasure, and the losse of those places of honour and trust we hold under Him: If we obey His Commands without the leave of the Parliament, (which hath not alwayes been granted) we are liable to the censure of Parliament, and of both these we want not fresh Examples; So that certainly this cannot but be acknowledged to be an unhappy, and uncomfortable condition. I am sure I bring with me a ready and obedient heart, to pay unto the King all those duties of loyalty, allegiance, and obedience which I owe unto Him: And I shall never be wanting towards the Parliament, to pay unto it all those due Rights, and that obedience which we all owe unto it: But in contrary Commands, a conformity of obedience to both, is hardly to be lighted on. The Reconciliation must be in the Commanders, and the Commands, not in the obedience, or the person that is to obey. And therefore, untill it please God to blesse us with a right understanding betwixt the King and Parliament, and a conformity in their Commands, neither the Kingdom in publique, nor particular men in private can be reduced to a safe or comfortable condition. *Earl of Bristolls speech. May 20. 1642. Vide reliqua.*

naked truth, not to bee told when it comes armed with so compleat an eloquence, as God hath given your Lordship. And if you could thereby worke the like change in the rest of my Lord of *Straffords* Judges, which was wrought in you, have they not power to review their owne proceedings, and to repeal the Bill of Attainder, they passed in this cause? your Lordship knowes this is usuall in the Re-

publick of Venice, and if there be no president in our State of any man restored to his blood by the same Parliament which attaintedhim (which I am not learnd enough to know) I conceive such a new president were well made, as many other have been by the wisdom of this Parliament, by wh and not by the examples of former every Parliament ought to be guided: For me, if your Lordship shall prove to me that your grouuds remain firm after all my endeavours to shake them, and withall if with the helpe of the many great Lawyers were of your Lordships opinion, you can make a satisfactory Answer to the learned argument of Mr. *Solicitor*, by which *I* was much cleared, and confirmed in the judgement unto which I was lead by meer reason, without having the light of the Law, *I* here professe that *I* shall hold my selfe much obliged to your Lordp. for disabusing me, and bound in conscience to make a retraction of my Answer in Print, since *I* gave way to the printing thereof. And *I* believe Master *Saint-John* will be of the same mind: the fame I have heard of his Religion being no lesse then that of his *Law*: and the alteration of his opinion, may prove a principall verb in the construction of the Parliament concerning that case. Your *Lordp* hath therefore no want of forreign inducements to imploy your best thoughts in this disquisition. By the same labour your *Lordp.* may rectifie your own reputation in this matter, which ought to be more tender to you now then ever, (as *I* see it is) And if you can make it appear that you were in the right, you shall wrong the Parliament more then yet you have done by entertaining the least doubt, that you may thereby hinder your repatriation with them, which *I* wish you had not done by other courses. *It* is ever better for the wisest Counsells and *States* as well as men, to retract an error, then to maintain it.

But if on the other side your Lordship doth now perceive that you might have condemned the Earl of *Strafford*, with as free a heart as you accused or prosecuted him for a Traytor, then (my Lord) a good conscience will need no prompter to tell you, that you owe the King and Kingdom a pub-

a publique confeſſion of your judgement (as now informed) in reparation of that high wrong you did His Majeſtie and the Parliament, by publiſhing your Proteſtation in print, when you were of another minde; nor that you have much worke to do at home, which can be done by no other, and which it doth infinitely concern you not to ſlubber over, I need not tell you my reaſon: yet becauſe the moſt watchfull conſcience may need jogging ſometimes: I moſt humbly beſeech your Lordſhip to give me leave without offence, to entreat you firſt to take a re-view of your Speech by the light you now have from Maſter Solicitor, and then to ſet before your eyes that part of the preface, wherin you wiſhed peace of conſcience to your ſelfe, and the bleſſing of Almighty God to you and your poſterity, according as your judgement of the life of the Earl of *Strafford* ſhould be conſonant with your heart *in all integrity*; which *I* do not with any intention on my part, to give occaſion to any other to inferre, that your Lordſhip went one hairs breadth beyond your own beliefe of the integrity of your heart therein. I thank God I have learned my duty better, and as I ought, do confidently believe your Lordſhip hath too much of the fear of God in your heart, to tranſgreſſe ſo much as a Mathematicall point, willingly and wittingly in ſo ſolemne an execration: But withall I know the danger of making ſuch imprecations before his face, who is greater then our hearts, and knoweth more by us then they do. And if it be true which *I* have heard from perſons of honor, that there was a time when Sir *Thomas Wentworth* ſolemnly wiſhed, that if ever he gave his conſent to the levying of monyes on the Subject without their own conſent in Parliament, *He might be ſet up as a Beacon on a hill for people to gaze at.* We all have occaſion given us in this proteſting Age, diligently to call to remembrance, and ſadly to reflect upon what ever we may have inconſiderately uttered in that kinde, having all (I ſuppoſe) ſeen or heard, how his raſh words have been verified upon him, by the Bonefires were made on the tops of many hills in ſome Countries for his execution; and this

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by a kinde of inſtinct in the vulgar ſort of people, without any direction from wiſer men; the like whereunto upon the like occaſion, I beleeve was never done in the World before. Your Lordſhip will therefore (I hope) forgive me, if out of my deſire to make ſure of keeping your Lordſhip from being hereafter ſcorched with the like flames, I preſume to adviſe you to enter into your own heart (being I ſuppoſe like mine own, deceitfull above all things,) and there to make the ſtricteſt enquiry all your wit and memory can, whether the lying of one thing or other in the way, did not hinder you from going to the bottome, when you made that execration; and ſo from diſcerning ſomewhat then, which you may now poſſibly ſee in this buſineſſe. For to be plaine with your Lordſhip, I am therefore a little jealous there might be ſome pretincture in your Lordſhipps own eye, becauſe I obſerve you could ſo clearly ſee, and diſtinctly deſcribe all that might bloud-ſhot other mens eys in this caſe; and yet for ought appears in your Speech, never once took notice of any of thoſe many other cauſes of vitiation of judgement, which it concerned your Lordſhip more to have looked after. Such were perſonall reſpects, as the inclination of one great wit to take part with another, of one Peere apparent, to take compaſſion of another in being, complying with the judgement of the King at that time; hope of favour from His Majeſty from thence, feare of His Maieſties diſlike of a perſon ſo able, ſo willing, and then (as was believed) in ſo neere expectance of opportunity to do ſervice to the King and State: For I will not wrong your Lordſhips Noblenceſſe, by the lighteſt imagination that your eye ſaw the worſe by looking a ſquint at any private advantage in a publike employment: And I will forbeare the mention of ſomething might be of more force with you, then all I have yet touched, becauſe if it were ſo, your Lordſhip muſt needs know it, and I cannot minde you of it without preiudice to a third Perſon; your nimble phanſie will quickly repreſent all other to your memory, by the hint of theſe I have ſet before you. And they, they (my Lord) and ſuch other were the corruptive

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of iudgement, of which you ſhould have diſcharged your ſelfe to the uttermoſt of your power, and not *Lapwing* like have made ſo great a cry with ſo many *awayes* there, where your conſcience was in no danger. (*a*) Miſtake me not; I do not ſay but ſome other might have need of the warnings you gave, and may yet have cauſe to reflect upon what you then ſayd, though they then gave right iudgement. Neither do *I* thinke the worſe of you for differing from ſo great a number of religious and conſcionable Patriots. Nay *I* ſhould not have thought ſo well of you as *I* do, if, not having your underſtanding ſubdued, your ſhould have captivated your iudgement to theirs: or if after you had wiped your heart on the ſide *I* have now ſhewed you (and it may be you onely forgot to mention, not to thinke on by your ſelfe) upon the hearing of the Diametrall oppoſition between great *Lawyers* of the Houſe in their opinions, your *Lordſhips* mind ſtood in *æquilibrio* (though this were an imperfection of iudgement, *I* ſhould do wrong to ſuppoſe in you, yet if in truth it were ſo) *I* pronounce you ought to have done as you did, at leaſt *I* ſhould have done the ſame had *I* been in your place: For *I* conceive that a minde in that poſture is bound, or at leaſt hath liberty to encline to the ſafer ſide for it ſelf, though it may be the more unſafe for the State, becauſe a mans own ſoule is of more value to him then all the world. And *I* humbly conceive that in all caſes either of Counſell, or of Judicature (to one of which it may be all that come within the walls of either Houſe may be reduced) it is ever ſafeſt to encline to that ſide which goeth with him that is in poſſeſſion, which in this caſe of the *Lord* of *Strafford*, was that which was againſt the Bill of Attainder.

After *I* had written thus much, and more, in anſwer to your *Lordſhips* Apologie, the Kingdoms weekly Intelligencer, his accompt of the laſt week came to my hands, wherein he taketh notice of your Apologie, and ſaith, your *Lordſhip* therein forgot to mention the firſt matter by which your Honour was queſtioned in the Houſe of Commons, while you ſerved there: And then telleth a ſtrange

(*a*) Let every man purge his heart clear of al paſſions (I know this great and wiſe body politicke can have none, but I ſpeak to individuals fr the weakneſſe which I find in my ſelfe) Away with al perſonal animoſities, Away with all flatteries to the people, in being the ſharper againſt him, becauſe he is odious to them; Away with all fears, leſt by the ſparing of his bloud they may be incenſt; away with all ſuch conſiderations, as that it is not fit for a Parliament, that one accuſed by it of Treaſon ſhould eſcape with life; Let not former vehemence of any againſt him, nor fear from thence that he cannot be ſafe while that man lives, be an ingredient in the ſentence of any one of us. Of all theſe corruptions of judgement, Mr. Speaker, I do before God diſcharge my ſelfe to the uttermoſt of my power. L. *Dig.* Speech, *April.* 21. 1641.

ſtrange ſtory, which I cannot wonder enough I ſhould never have heard of before; Thus: There were (ſayth he) foure beſide your Lordſhip of the cloſe Committee, concerning the Earle of *Strafford*: There was a paper of much importance concerning the ſayd Earle, miſlayd on a ſodaine in a private roome where they were, which was miſt before they departed, but could not be found, yet next day they had it at Court. Thoſe foure Members particularly made their proteſtation in the preſence of God, and of the Houſe of Commons, that they were not privy to the conveying away of that paper: His Lordſhip did the like, and wiſhed a curſe upon him if he knew any thing of it. Whether this writer were not to blame in concluding this ſtory with this *Epiphonema* (God is iuſt, and its obſervable, that this Lord hath not had many bleſſings befalne him ſince that his imprecation, and aſſeveration) I leave to the judgement of Divines. As I do alſo, whether that Writer himſelfe, if he be a man that hath taken the Proteſtation, hath not given as much cauſe of ſuſpicion of his having violated that part of it, wherein he in the preſence of God vowed to maintain and defend the Kings Honor (a word not to be found in the oathes of Supremacie, or Allegiance) by charging the Cavaliers to have thought to have circumvented part of the Earle of *Eſſex* Army, and to have forced their paſſage through their quarters, and to have ſeiſed on all the Ordnance and Ammunition in the Earles Army then at *Hammerſmith (by breach of faith)* For that parentheſis reflecteth full upon the Kings Honor, and being written after His Majeſty hath given (as to me it ſeemeth) ample and full ſatisfaction to that fowle charge of the Writer of the ſpeciall Paſſages, (*a*) I conceive the Intelligencers crime is ſo much greater than his, that I will be bold to adde, That what Proteſter ſoever hath read his laſt weeks Intelligence, and having opportunity, ſhall not upon reading what I have now written, make complaint, as well of the Intelligencer, as of the writer of the Paſſages (his cou-

(*a*) The ſame night after the Meſſengers were gone, certaine information was brought to us, that the ſame day the Earle of *Eſſex* had drawn his Forces with great ſtore of Ordnance out of *London* toward us, upon which a Councell of War being preſent, and we having there conſidered, upon debate, Our preſent Condition,

Condition, That being already almost surrounded by his Forces, some at Windsor, some at Kingston, and some at Acton, if we suffered the remainder to possesse Braincesford, we should be totally hemmd in, and our Army deprived of all convenience of either moving or subsisting; yet how necessary soever it appeared, we could not obtain our own consent, to advance towards Braincesford, and either prepossesse it, or dispossesse them of it, till we had satisfied our selves that it was as lawfull as necessary, and fully wayed all, that not onely Reason, but Malice it self (which we knew, to be very watchfull upon our actions) could object against it. We considerd first, that it could not reasonably bee esteemed an Aversion from Peace, and an Intention to interrupt the Treaty then in expectation, since on the other side we had cause to believe, by the former rejection of our offers of Treaty, when we were supposed to bee in no condition of strength, That if wee would not thus preserve our selves from being so encompassed, as to come into their powers, the very possibility of a Treaty would immediatly vanish. Wee considered next, that much lesse could it be interpreted any breach of faith, since willingnesse to receive Propositions of Treaty, was never held to be a suspension of Arms; Since otherwise we must (because a mention of a Treatie had been once made) by the same Logick have been bound not to hinder them to encompasse us on all parts to *Colebrook* Towns end; Since no word to that purpose (of any suspension) was in our Answer; Nay since in that (by wishing their Propositions might be hastened, to prevent the Inconveniences which would intervene) we implyed, That by this Arms were not suspended; And since their own Votes of proceeding vigorously, notwithstanding the Petition, and their now actions in sending after their Messengers great store of Forces with Ordnance so neer to us (having before girt us in on all other parts, and sent Men and Ordnance to *Kingston*, after the safe Conduct asked of us) implyed the same. *The Declaration of the Kings true Intensions in advancing to Braincesford*, pag. 4.

sin Germane) hath not so far as lawfully he may, opposed and by all good wayes and means endeavoured to bring to condigne punishment, all such as have done any thing contrary to any thing in the Protestation contained. Not excepting your Lordship, who I suppose hath taken the Protestation. But as to the Intelligencers rude charge of your Lordship, all I dare say is, That your Lordship had very ill lucke to tell the story you have done in your Apologie, of that which passed between you and a friend of yours, who told you, that you lost much of your credit, by being observed to be so much at Court. For if the *whole time* with which your Lordship beginneth that relation, were the time about which this wicked paper was musling, I forbear to tell your Lordship what inferences the City was

of this unhappy Age are like to make of the originall ill of your credit in Court; though for my part *I* here profeſſe all your Lordſhip hath written in your Apologie upon this occaſion, is to my underſtanding moſt juſt and reaſonable; and that I am ſo far of your minde, that till the Court and Countrey be in truth all of a piece, and that there be no more cauſe of jealouſie between them, neither the one, nor the other of them can be happy, nor the City neither. *I* am alſo afrayd that thoſe words in the Preface of your Lordſhips Speech to the Bill of Attainder of the Earle of *Strafford*; *I have had the honor to be employed by the Houſe in this great buſineſſe, from the firſt hours that it was taken into conſideration: It was a matter of great truſt, and I will ſay with confidence, that I have ſerved the Houſe in it with induſtry, according to my ability, but with moſt exact faithfulneſſe and ſecrecie.* And that parentheſis, in this part of your Lordſhips Apologie, where you again ſay, you had ſerved the Houſe of Commons *with all faithfulneſſe*, may do you no good; eſpecially if the miſlaying of the above-ſayd miſchievous paper, were in the time of the tryall of the Earle of *Strafford*, and before the proceeding againſt him by Bill of Attainder, which is the part where your Lordſhip hath inſerted this parentheſis. For your Lordſhip knoweth much better than *I*, that the making of theſe voluntary Apologies to perſons that do not charge a man with the faults, which he goeth about either to excuſe, or acquit himſelfe of, are alwayes taken for confeſſions of guilt, by ſuſpicious hearers; eſpecially if the Apologizer himſelfe take no notice of the crime whereof he is accuſed by common fame, which *I* perceive was your Lordſhips caſe, before you wrote this Apologie (*If* the *Intelligencers* relation be true.)

And now that by his helpe *I* have ſuggeſted all *I* can to your Lordſhip upon this occaſion, *I* humbly beſeech you, be not wanting to your ſelfe, but lay your preſent condition to heart, remember whence you are falne in your reputation, in your hopes: take heed of catching another more dangerous fall now in the rode of good wits, by thinking

you

you are bound to maintain all that you have done, or sayd, be it right or wrong, truth or error, and that you are able to do it. There is many times but one step between this, and being given over, to think evill good, and to believe lyes. *I* beseech God direct you to that course, which may tend most to his glory, your honor, and the publick good. Be not afraid to acknowledge any mistake, or to take any shame to your selfe, if there should be any occasion for you to do it, which I hope there is not, according to my duty though *I* thus write: but believe stedfastly in his Omnipotence, and truth, that hath said, and never yet brake his word, *Those that honor me, I will honor, and they that despise me, shall be lightly esteemed.* There is often a resurrection of the good names of good men in this life, to give credit to the promise aforesayd, and to support our faith of the perfect accomplishment thereof, in that which we look for: But the name of the wicked doth rot upon earth, and in the great day of the Lord, shall rise to universall and eternall confusion in the presence of God, of his Angels, and of his Saints. God of his mercy, and by his grace, keep this for ever in your Lordships remembrance, and minde, and keep us also from despairing of his mercy, if we should be guilty of so great a sin, which there is no cause for. There is no sin, except that against the holy Ghost, not the innocent bloud of a million of souls, no not the being guilty of the bloud of the Son of God himselfe, which may not be expiated by his bloud: And yet *I* have observed, that there could be no attonement for that sin, wherewith the *Intelligencer* hath so fouly aspersed your Lordship without confession: *Levit.* 5, *vers.* 10. But upon confession of the sin, there is a full promise that it shall be forgiven the offender, not by vertue of the offerings enjoyned in the Law, but by the relation they had to a better sacrifice, which *I* pray God may through our faith be effectuall to all of us, that may at any time find our selves to stand guilty of so grievous a crime, which *I* doubt hath spread it selfe farther in this Kingdome, than we are aware of, and that the Land mourneth for it, because we do not.

Under this weight (enough to have broken a body and a mind better prepared for theſe exercises then mine) I ſuffered, till the rudeneſſe and violence of that Rabble, drove both their Majeſties, for the ſafety of themſelves and their children, to Hampton Court, whither by command I attended them. In this foure journey many Souldiers and Commanders, (who had aſſembled themſelves, joyntly to ſollicite the payment of their arrears for the late Northern expedition, from the two Houſes of Parliament) waited on their Majeſties, and leaving them at Hampton Court, provided their own accommodations at Kingſton, the next place of receipt, and ſtill ſo uſed for the over plus of company, which the Court it ſelf could not entertaine. To theſe Gentlemen, of whom few or none were of my acquaintance, and to this place was I ſent by His Majeſty, with ſome expreſſions of his Majeſties good acceptance of their ſervice, and returning the ſame night to Hampton Court, continued my attendance to Windſor, whither their Majeſties then repaired. I had not been there one day, when I heard that both Houſes of Parliament were informed, that I, and Colonell Lunsford, a perſon with whom I never exchanged twenty words in my life, had appeared in a warlike manner at Kingſton, to the terror of the Kings liege people, and thereupon had ordered, that the Sheriff of Surrey, and as I conceive, that all other Sheriffes throughout England ſhould raiſe the power of their ſeverall Counties, to ſuppreſſe the forces that he and I had levyed.

When firſt this news was brought me, I could not but ſlight it as a ridiculous rumour, for being moſt certain that I had never been at Kingſton but only upon that meſſage of the Kings to forty or fifty Gentlemen, totally ſtrangers to me, with whom I ſtayed not the ſpace of half an hour at moſt, and in no other equipage, then a Coach and ſix hired horſes, with one ſingle man in the Coach with me, and one ſervant riding by: I thought it utterly impoſſible for the moſt rementy in ſelf ſo neer a diſtance, to raiſe out of that any ſcrupulous matter of ſcandall or prejudice upon me. But when ſoon after I received from ſome of my friends, not only a confirmation of that ſeeming impoſſibility, but a particular accompt of the manner of it: How ſome information concerning me at Kingſton had been referred to the examination of a Committee of my ſharpeſt enemies, how the ſix Coach horſes I appeared with there, were turned by them into ſix ſcore horſes, and that miſtake, I know not by what prevalence of my unhappineſſe, or of my enemies credit, not ſuffered to be rectified by other witneſſes there who affirmed the truth: Finding my ſelfe in this ſad condition, but twenty miles off, and not knowing how the people in other places might be terrified, if reports concerning me ſhould ſpread, but in a proportionable time to reméter diſtances, they being now derivable from ſuch conſiderable Authors, I muſt confeſſe I then began to look upon my ſelfe as a perſon of more misfortune, then my reputation would not weigh down the moſt improbable, or impoſſible accuſation, but fit to receive any imputation of guilt, the moſt miſchievous or malicious inſtrument of calumny could invent. And in this condition, with no other diſcontent, then not believing my ſelf much indebted to the world for good uſage, I procured his

Majeſties

Majeſties licende to tranſport a perſon of ſo great inconvenience and danger, out of his Dominions into another Countrey; and with all poſſible ſpeed removed my ſelf into *Holland*, never ſuſpecting that my guilt would increaſe with my abſence, in the retired private life which I had reſolved on, and did according to that reſolution lead beyond Sea; having the vanity of ſome hope, that a little time diſcovering the falſehood of ſome things believed of me, would take away the inconvenience of other things that were but unworthily ſuſpected. *Some weeks* I reſted there without any hurt, till the falſhood of a perſon, to whoſe truſt I committed a Packet, brought it to a hand well contented with any occaſion to ſatisfie his own particular private malice, and revenge upon me; and ſo my Letters, one to the Queens Majeſty, and the other to my brother Sir Lewis Dives, were publiquely brought to be read in both Houſes of Parliament; from thence new argumcnts of guilt are ſo far enforced againſt me, and the former diſpleaſure revived and heightned to ſuch a pitch, that at the ſame time I heard of the interception of my Letters, I found my ſelf accuſed of high Treaſon too, and that for levying War againſt the King, a crime certainly that of all other, I could leaſt ſuſpect my ſelf guilty of. And to ſay the truth, it came into my charge but by accident; for being in generall charged of high Treaſon, and the impeachment in particular, bearing onely that I had appeared in warlike manner to the terror of the Kings Subjects, a queſtion was raiſed by a Lord or two learned in the Law, whether that accuſation would amount to Treaſon or no, and ſo leave was deſired to amend the charge, which being granted to make ſure work, by the Statute of 25 Edw. 3. it was put in, that I had levyed War againſt the King. If I were guilty, or ſuſpected of ſo lewd a crime, how it came to ſleep ſo long, or if not, how theſe Letters (wherein upon an impartiall ſurvey there will not be found ſo much as an opinion at all unto peace or war) could miniſter occaſion for a charge of my levying War againſt the King, I leave to equall conſideration. I am farre from cenſuring or diſputing the reſolution, or opinion of both or either Houſe of Parliament, no man receives a ſtroke from thence with more ſubmiſſion and humility, and the great reverence I bear to it hath made ſuch an impreſſion in me, that the weight of their diſpleaſure hath added many years to me; but in ſo neer a concernment of my life, and my honour, that grave Aſſembly may give me leave, without preſuming to think their judgements unjuſt, to ſay, their evidence may be untrue, and the perſons truſted by them, not ſo full of honour, ingenuity, or integrity, ſo free from paſſion, malice, intereſt, or affection, as they are thought, It will be no preſumption, or diſreſpect to that great Councell to ſay, that I have many enemies, who have uſed all the ill arts their wit or malice could ſuggeſt, to bring this affliction upon me, and have not in whiſpers, or in the dark publiſhed their reſolution to deſtroy me: witneſſe the known tampering with very many perſons, both by threats and promiſes to accuſe me, their creating and cheriſhing ſuch monſtrous untruths of my treating with the Danes, and other forreign power, of a great treaſon of mine plotted, and diſcovered at Sherburn, with mighty warlike preparations there: of my being at the head of the Rebells in Ireland, and the like: to

make

make me odious to the people, to whose rage and violence they have often devoured to give me up a sacrifice, the deep sense I have of my affliction and injuries, shall never transport me to heighten the representation of them in the least degree beyond truth: but whoever shall consider the penalty of Treason, the ruine and defolation it brings to families, the brand and infamy it fixes on our memories, and shall remember that this portion was designed me, for going on my Masters errant, in a Coach and six horses, will believe that a mixture of sorrow and innocence, with so much passion as may keep them company, may well be allowed to breath it self with so much freedom, as to present to the world with a true and sensible life my sufferings, upon whomsoever the injustice and inhumanity may light, of having oppress and bowed down to the earth, a young man and all his hopes, by such undeserved calamities,

ANSWER.

The next misfortune your Lordship insisteth on is, your having been charged in generalll with High-Treason, the impeachment in particular bearing onely, that you had appeared in a warlike manner, to the terror of the Kings Subjects at *Kingstone* upon *Thames*: and the amendment of that charge, by putting in that you had levyed War against the King, upon a question raysed by a Lord, or two, learned in the Law, whether that former accusation would amount to Treason, or no. To this I need to say little, because I may well presume that the two Houses of Parliament, in some sort interessed in this your Lordships complaint, though not of them, yet of the persons trusted by them, will not faile to give convenient satisfaction unto your Lordship, and the world, at the sollicitation of those persons to me unknowne, concerning whom your Lordship thinketh you may, as you doe, put a question, whether they be so full of Honour, ingenuitie, or integritie? or so free from passion, malice, interest, or affection, as they are thought, without offence of both or either House of Parliament, or any reflection upon the opinion or resolution of either of them? All *I* will, or indeed can say as to the matter above recited is but this, That, whether your *Lordp.* appeared there with six Coach-horses, or six score horses, whether your *Lordships* businesse to that place, where those many Souldiers and Commanders, who waited on their Majesties to *Hamp-*

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ton Court, and from thence went to *Kingſton* upon Thames for lodging, were only upon a meſſage of the Kings to 40 or 50 Gentlemen among them, expreſſing his Majeſties good acceptance of their ſervice; Whether thoſe forty or fifty were totally ſtrangers to your *Lordp.* (to which point alſo the *Intelligencer* telleth an unhappy tale) and by name whether Colonell *Lunsford* were till then ſo great a ſtranger to your *Lordp.* that you had never exchanged twenty words with him in all your life, are all matters of fact, and the truth of them muſt remain upon proof; For if there can be no more proved againſt your *Lordſhip* then you write, then admitting it to be true, which *I* find in the Remonſtrance of the *Lords* and Commons (prepared long before, but ordered to be publiſhed upon the ſecond of *November* laſt) That there were at *Kingſton* at that time waggons loaden with Piſtolls, Carbines, and Ammunition, great horſes armed with Piſtolls: And though the Officers to whom it ſeemeth your *Lordſhip* was ſent, together with the Souldiers and Cavaliers, were ſome hundreds (your *Lordp.* in this Apology avoweth they were many:) And though they were liſted, and taken into pay, and an invitation made to ſuch Gentlemen as would mount, and maintain themſelves for a month, by a promiſe that afterwards they ſhould be taken into pay, and be his Majeſties Guard for their lives: And though the unruly company aſſembled there, diſcharged their Piſtolls, and threatned the Inhabitants that they would have the heads of ſome of them within four dayes, to the great terror and amazement of the poor people: And though all this put together may amount to a warlike appearance and preparation, (which that Remonſtrance leaveth every man to judge) yet how it ſhould concerne your Lordp, if you had no further hand in all this, or in any part thereof then you have confeſſed, under the favour and correction of both Houſes of Parliament, *I* muſt here proteſte, as yet informed, *I* am not able to comprehend: And if your Lordſhip have miſinformed me, and the world therein, *I* think you have done your ſelf as ill a turn, as the worſt of your ſuppoſed enemies could have done you.

But

But whereas your Lordship complayneth, that the examination of these things, were referred to a Committee of your sharpest enemies, and that the great mistake of six Coach horses turned into six score horses, was not suffered to be rectified by other witnesses there, who affirmed the truth; to these two parts of your Lordships complaint *I* have one Answer to make, which is, that if in them both your Lordp. had any wrong, it ought not to be imputed either to any prevalence of your particular unhappinesse, or to the credit of your enemies, but to be reputed among the common calamities, which may befall any subject of this Kingdom, by reason of the ancient customes thereof, which seem exceeding strange to all strangers that hear of them, among whom *I* have often had much a do to maintain their fitnesse, and equity; and yet the wisdom of this State hath not hitherto found sufficient cause to alter so ancient constitutions. The one of them is, the manner of naming Committees in Parliament, in which all men see there is exceeding great inequality, and too much left to the care of the Clearke, who hath more power by much therein then any Member of the House of Commons. But how to remedy this without running the hazard of other as great, or greater inconveniencies, it may be, is not so easie to devise, Which notwithstanding *I* have often heretofore, and upon this occasion, do now wish that honourable House, (to whom nothing that can be better ordered by humane prudence is impossible) would take into mature deliberation. The other is that ancient *Maxime* of our *Law*, *Non accipitur juramentum contra Regem*, by reason whereof, if it be rigorously observed (as for ought *I* know it is ever in all tryalls upon life and death in inferiour Courts) the honour, life, and estate of the greatest subject how innocent soever may be in danger, if two of the meanest men in the whole Kingdom shall combine so secretly to take it away that there can be no discovery of their conspiracy, whereat strangers use to hold up their hands and blesse themselves. For it seemeth, the Committee above mentioned had the equity of that rule of Law in their eye for their

direction

direction, and that your Lordſhip had not all the favour ſhewed you to the Earl of *Strafford*, who was allowed to produce witneſſes, and croſſe examine ſuch as were produced againſt him, and in troth I believe had as much favour, as was ever ſhewed to any ſubject in his caſe, which is, and will ever be one great juſtification of the proceedings againſt him, whatſoever may break forth in time to ſhew his innocence. But (my *Lord*) leſſe favour may be ſhewed to divers perſons accuſed of the ſame crime without any ingredient of private malice, or revenge to the one of them. And yet he that feeleth the hurt of the difference is under a ſtrong temptation to apprehend thoſe to be his private enemies, whom he obſerveth to be keen in purſuing him, although their conſciences may bear them witneſſe that they are thereunto moved, onely, and meerly by publick conſiderations: and in ſuch caſes there never want falſe tale-bearers, who may have told your Lordſhip many ſtrange ſtories of the ill acts uſ'd by your enemies to bring this affliction upon you; and of their reſolution to deſtroy you, publiſhed not in whiſpers, or in the dark, but by their known tampering with very many perſons both by threats and promiſes to accuſe you; and they may have damned themſelves if all this be not true. And yet, though I am very confident, that the deepe ſence of your afflictions hath had no power to tranſport you to heigthen the repreſentation of theſe imaginary injuries to the leaſt degree beyond the truth of your Lordſhips belief, there may notwithſtanding peradventure be no reall truth in them. Nay (my *Lord*) it being an obſervation made by the perſon of greateſt experience this day living in *Europe*, that he never knew a ſpy, that was not a double ſpy, (which it may be may hold in Tale-bearers alſo) why is it not poſſible, that the news of your Lordſhips treating with the Danes, and other forreign power, of the great Treaſon plotted and diſcovered at Sherburn (which I never heard of till now) and of your being at tht head of the Rebells in *Ireland*, may have been at firſt treated by the ſame tale-bearers, who have abuſed your Lordſhip? if there be good rewards ſtirring

for ſuch like diſcoveries, as commonly there is in ſuch times as theſe we are fallen into, not more full of falſe, then of true fears, which giveth great advantage to calumny, and may incline the wiſeſt men ſometime, for a while to lend both too open and too ſecret an ear to the conceiving of ſuch untruths, as when they are produced may prove monſtrous. I humbly beſeech your Lordſhip to take good heed that you do not do the ſame injury you complain of, and to be as carefull to keep your ſelf free from all uncharitable judgements and traducements of others, as you deſire they ſhould be towards you. A heart top full of a mixture of ſorrow and innocence, with ſo much paſſion as is but ufuall, and naturall to keep them company, being a veſſell of ſuch a form as doth not ſtand over-firmly of it ſelf, may eaſily be inclined by the beſt obſerver of his advantages, and the quickeſt catcher, and cunningeſt handler of them, to ſway ſo much on the more corrupt ſide, that a great meaſure of thoughts and words, unbeſeeming a good Chriſtian, may from thence be made to vent themſelves out of the mouth of the beſt of us. And if by this and other means, he can prevaile to ſet brethren at variance, it is his ſport to ſee them fight in any faſhion, as it is ours, to ſee other creatures purſue, and kill one another, knowing (as we do) that the prey and he that rejoiceth that he hath caught it are both his without repentance: For though we thinke we have all faith, yet without love to all our brethren, none of us ſhall ever ſee the face of our heavenly father; and how hard it is to love them in that degree he requireth, if we once conceive them to be our enemies, and that wrongfully, *I* would we did not all find too well. I humbly crave your Lordſhips pardon for this bold, but (as I conceived) neceſſary digreſſion, having as much aſſurance as a conſtant good fame can give, of the integrity of one of thoſe perſons (a ſtranger to me) whom I have reaſon to induce me to believe, your Lordſhip intendeth for one of the enemies of whom you make ſo ſenſible mention. For *I* was at a great part of the Lord of *Straffords* tryall, and if *I* be not miſtaken, there tooke notice of one of thoſe expreſſions

preſſions which your Lordſhip fortuned to uſe, the unlucky acception whereof you conceive drew upon you a ſharpe malignity from ſome perſons of much intereſt in the Houſe of Commons, by the token that the moſt remarkable word in one of thoſe expreſſions, was a noun ſubſtantive derived from a verb of frequent uſe in *Ariſtotles hiſtoria Animalium*, which it is poſſible that Gentleman, who *I* then apprehended might take offence thereat, though he be learned yet had never read, and then I need not tell your Lordſhip from what other roote he might deduce it, and ſo come to take ſnuffe in the noſe without any ſuch cauſe given by your Lordſhip, as he might ſuppoſe he had. Whereas *I* that knew ſome reaſon why your Lordſhip and hee might be good friends, and had never heard of your being other, conceived the ſhort Speech then delivered by your Lordſhip to have been made in his favour, which *I* here proteſt upon the faith of a Gentleman, and there is a very good friend of that Gentlemans, who upon ſome occaſion heard me ſoone after make this conſtruction of that paſſage of your Lordſhips referring to him. I hope he may receive ſome ſatisfaction from this relation of mine: *I* am ſure I ſhould thinke my ſelfe a very happy man, if *I* could do any good office between you; and yet I have been told that when time was I had no great obligation to that Gentleman in a buſineſſe concerned me, and, that upon that occaſion he let ſlipp ſome words at which I might juſtly take more offence, then was given him by your Lordſhip: And therefore judging of him by my ſelfe (as every man is apt to do of another) your Lordſhip may pleaſe to pardon me that I cannot believe, a Gentleman of much reputation for Religion, ſhould out of ſo poor an accident as this ſuck ſo much venome as may have been capable to manifeſt it ſelfe upon every the leaſt occaſion ever ſince. But my deſire to do all that in me is towards the reconcilement of perſons whoſe enmity muſt needs be prejudiciall to their Country, as well as to themſelves, hath drawn me too far upon this ſubject, and yet I cannot leave it, without craving pardon to make one note to your Lordſhip, which it may

be, may prove of some use in your life, if you shall do me the honour to allow it a place in your remembrance, That a sharpe wit is like a sharpe knife, with which a man may assoone hurt himself as another, if he be not very carefull to carry it in a good sheath, and to have both his eyes about him when he useth it.

I come at last to the last part of your *Lordships* complaint about your being charged with treason, which is the amendment of the charge by this addition, That you had leavyed war against the King; of which crime, of all other, I verily believe some other persons, not long before accused thereof, could as little suspect themselves guilty, as your *Lordship*: And yet after that they were not onely suspected of, but charged very loud with so loud a crime, how it came to passe *I* know not, but if *I* do not mistake, the charge slept as long as that against your Lordship, so that in this you have had but equall dealing with others. And as for the amendment of the charge, *I* believe your Lordship may one day find, that your assembling of Cavaliers at *Kingston* upon *Thames*, (for in those words it is expressed in the third Remonstrance of the Parliament) was understood by the Lords and Commons at that time to be a sufficient discovery of your mind, to engage His Majesty into a civill war. So sufficient, that his Majesties coming to the House of Commons in the manner he did; His retiring from *London* to *Hampton* Court, and the appearing of those persons in a warlike manner at *Kingston* upon *Thames*, who having been so assembled by your Lordship, waited upon his Majesty thither, were by the Parliament (both Houses being then full) thought sufficient grounds for the committing of the custody of the Town of *Hull* and of the Magazine there, to Sir *John Hotham*, and for his possessing himselfe thereof by their Authority; Notwithstanding his Majestie having sent my *Lord*, the Earl of Newcastle to take the government of that Town upon him: all which you may observe in the Remonstrance above mentioned. As you may also another passage, I suppose very worthy to be seriously reflected upon by your Lordship, amounting to that on their own part, which my

Lord

Lord your father calleth *ultimam admonitionem* on his Majeſties part, to wit. That if thoſe malignant ſpirits (your Lordſhip by peruſing the place may ſee whom they intend) ſhall ever force us to defend our Religion, the Kingdome, the Priviledges of Parliament, and the Rights and Liberties of the Subject with our ſwords, the blood and deſtruction, that ſhall enſue thereupon muſt be wholly caſt upon their account. God and our conſciences tell us that we are clear, and we doubt not, but God and the whole world will clear us therein. By this your Lordſhip may fully diſcern that the charge intended to be made good againſt you, is no leſſe then having been an inſtrument at leaſt of ſome other greater malignants to incite His Majeſty to the beginning of a civill war, which will not fayle to prove levying War againſt the King, if it can be proved againſt you. And how far thoſe Letters of your Lordſhips, in which you are ſo confident, that upon an impartiall ſurvey there will not be found ſo much as an opinion as unto peace or war, yet being layed to other evidences may ſerve to induce your Peers to find you guilty of the making of ſuch a Warre, may be ſeene in time, the great bringer of truth to light.

APOLOGY.

Since that time, other Letters of mine or Copies of Letters (poſſibly never ſent) have had the ſame fortune, and been publiſhed to the world, and to ſhew the follies and indiſcretions of a man, enough in her diſfavour before, with Glaſſes and Comments to informe the people how much of the dangerous and pernicious Counſells, pretended to be then, and ſtill on foot, had paſſed through my hands, and how great an enemy I am to Parliaments, to this latter moſt grievous and venemous imputation, I hope God will have preſerved me ſome kind of Antidote in mens memories, of what part I had the happineſſe to bear in the paſſing of the Triennial Bill, and to it I ſhall only ſay thus much, that I have had the honour to be a Member of the one Houſe, and muſt preſume to think My ſelf ſtill a Member of the other, that I value the honour, the dignity and the priviledges of both, infinitely above the pleaſures and benefits of life, and if I ever willfully contributed, or ſhall ever conſent to the prejudice of either, I wiſh the deſires of all my enemies may fall upon me.

To that of my having had ſo great a hand in ill Counſells, which are expreſſed

pressed to be of his Majesties removing from London to a place of safety and the like, I shall be bold to say, that the Letter to the Queens Majesty, from whence my enemies would make the inference, hath not with any conference the least propending of advice any way, but is meerly an account of mine own intentions to apply my self to His Majesties service, either by absence or attendance, according to course, that His Majesty in his wisdom should think fit to take. Every body knowes I never had the honor to be a Counsellor, neither have I presumed, without being questioned by his Majesty, to interpose in his affairs: when he hath graced me with any question, I have answered with the freedom of a Subject, and a Gentleman. But had I been a Counsellor, having seen what I have seen, and heard what I heard, I who have known such Members of both Houses, marked out by the multitude for blessings, and such for sacrifice: I who can say with truth, that such of that Rabble, cryed out, the King is the Traitor; such, that the young Prince would govern better; I who can prove that a Leader of those people, in the heat and violence of the tumult, cryed out, that the King was not fit to live: Had I been a Counsellor, what had I been (as the learning of Treason was then understood) should I not have advised his Majesty to withdraw to a place of safety, not from his Parliament, but from that insolent and unruly multitude, who had already brought into so much hazard the persons and the liberty of this till then most happy Parliament, and not staying there, did so lowdly threaten ruine, even to the sacred person of the King: Advertise his Majesty I did of the danger, advise him I could not, I had neither the ability nor the authority.

In my Letter to the Queen at her first coming into Holland, it was observed, that in that expression, [of welcoming her from a Country not worthy of her] I shewed much venime and rancour to my own Nation. I meant it not, and must appeale to those who are best acquainted with the Civility of language, whether the addresse might not be comely to any Lady of quality, who should upon any not pleasing occasion, leave one Country for a while to reside in another. And I hope ere long to wellcome Her Majesty back from a place not so unworthy of her, unto this Nation most worthy of her, without either disparagement to Holland, or contentment to those to whom the unworthy of that Letter was intended.

For the charge of boldnesse and presumption in some expressions of those Letters (though I might be glad to compound my treason for incivilitie) since the sufficion of that depends upon the right understanding of language and connexion of words, it will be no disrespect to any, through whose hands they have passed, to believe, that as they were otherwise intended by me, so that they are capable of other interpretation. However, if in truth, misunderstanding, or ill breeding hath produced the other, I hope the conclusion will only be that I am an ill Courtier, or an ill Secretary, both which I do humbly confesse, not that I am no good English man, no good Subject. If in any of those Letters there were any expressions of discontent or bitternesse, I shall say little more, then that they passed an examination they were not prepared for, and fell into hands that they were not directed to: and I am confident that many honest Gentlemen, who have had the happinesse to preserve their papers from such an inquisition, and shall consider the case they might be in, if all their secret

conferences,

inferences, and private Letters were exposed and produced to the publicke view, will cast up these Letters of mine, in the number of my misfortunes, without making any addition to my faults: and certainly, whoever shall observe the measure of my sufferings, with any kind of indifference, will easily forgive such eruptions of passion, as were ever vented by me to a brother, though they came within the reach of any other ear.

To draw now to a period of my unfortunate story, which I cannot promise my self, from the generality, so much charity as to vouchsafe the reading, further then mere curiosity shall lead them: I returned into England not with so much joy to see my Country, as hope to be admitted upon my humble Petition to His Majesty, to a fair, regular, impartiall vindication of my innocency, and I protest to God, I look upon the time I may naturallie hope to live, with no other comfort, then as it may make me still capable of that happinesse. I have follies and infirmities enough about me to make me aske the pardon of every wise and good man, but for treason or for any voluntary crime (either against my Soveraign or my Country) I say it with all humility, I will not accept a pardon from the King and Parliament. By the grace of God it shall never be said, that either the Parliament hath brought me, or His Majesty exposed me to a triall, my own uprightnesse shall constantly sollicite it, and without recourse in this to either of their favours, I will either stand a justified man to the world, or fall an innocent. But in the meane time, till it shall please God to blesse this Nation with such a composure of the present distractions, as that Government and Law may have their rightfull and comfortable course, I implore only so much charity from men, as may seem due to me, whose good intentions to his Country have been in some sort publiquely manifested, whose ill are yet but obscurely and improbably suggested.

To conclude, let the few yeers I have lived be examined, and if there be found any rancour or venime in my nature, even toward particular persons which might in time contract it self to an enmity against the state: if I have been a fomenter of jealousies and debate, or a secret conspirer against the honour and fame of any man: if I have worn Religion as a maske and vizard for my hypocrisie, and underhand cherished any opinions that I have not avowed, if I have been lead by any hopes of preferment to flattery, or by the misse of it, to revenge: if I have been transported with private ambition, and been inclined to sacrifice the least branch of the publique peace and happinesse to my owne ends and advantage, let the complication of all these ills prepare a judgement of treason it self upon me, and let me be looked upon as a man who hath made a progresse in wickednesse, that a few yeers more added to that account, would render me a prodigie to the world: But if in truth my life hath been pleasant to me under no other Nation, then as I might make it usefull to my Country, and have made it my businesse to beget and continue a good intelligence amongst good men; if I have been then most zealous and fervent for the Liberties of the Subject, when the power of Court was most prevalent, and for the rights of the Crown, when popular licence was most predominant; if by my continuall study and practise of Religion, I have alwayes been a true sonne of the Church of ENGLAND, and by my submission and application of my actions to the known rule of the Law, I have alwayes

Beek a true son of the State of England; *if my actions have been honest and my words onely doubtfull; if my life onely clouded with many imperfections, I hope the world will beleeve, I have been overtaken with too great a measure of unhappinesse, and every generous heart will ease me of some part of my burthen, by giving the benefit of his good opinion.*

ANSWER.

And so (my Lord) I am come to your Lordships Letters, which is all that remaineth in your Apologie, of which I have not already given you my account, except it be of your counsell and purpose, as well in the transporting of your self into *Holland*, asin your returne from thence into *England* (which you call the period of your unfortunate story:) Both which will fitly fall in with your Letters, and *I* wish did as well agree with them. But sure they were quite out of your memory, and you could recover no copy of them, when you wrote this passage in your Apologie. *I procured his Majesties Licence to transport a person of so great inconvenience and danger, out of his Dominions, into another Countrey: and with all possible speed removed my selfe into* Holland, *never suspecting that my guilt would increase with my absence, in the retyred private life I had resolved on, and did according to that resolution lead beyond tqe sea.* My Lord, *I* hope it will not offend you to be shewed by your servant, that you are not well hidden under this covert, where you may else chance to be taken by an enemy; In which hope *I* will presume to observe, that it may be well believed, your Lordship resolved on such a retyred private life on the other side of the sea, if things had gone on here by way of Accommodation, to which easiest and compliantest way, it appears, your Lordship doubted His Majesty might betake Himselfe. But whether His Majestie shewing Himselfe so extreamly tender of the Peace of the Kingdome, that He was more a wake to the sense of the calamity and misery that in all probability was like to befall His good Subjects upon this occasion, then of His own Honor and Dignity, were so well approved of by your Lordship; you know the judgement of the Parliament in their obser-

vations

vations upon your Letters to the *Queens* Majeſty, and I will leave the world to judge. My purpoſe is only to ſhew out of them, that your Lordſhips reſolution to lead ſo retyred a life on the other ſide, was not abſolute, but conditionate, a blind man if he could read your letters muſt needs plainly ſee. For you were no ſooner arrived at Middleburg in Zealand, but in your firſt letter from thence to Sir *Lewis Dives*, you make mention of another written from abord Sir *John Pennington*, wherein you gave an account why you thought fitting to continue your journey into *Holland*, going ſtil upon this ground, that if things went on by way of Accommodation the King would be advantaged by your abſence: If the King ſhould *declare Himſelfe*, and retire to a ſafe place, you ſhould be able to wait upon him from thence, as well as out of any part of *England*, over and above the ſervice which you might do his Maieſty there in the meane time. In the ſame letter to Sir *Lewis* from Middleburg you declare, that your purpoſe to remain in that retired place, and condition, was only till you received inſtructions from their Maieſties (which ſure were not very neceſſary for your employment in a retired private life) you deſire him to haſten your ſayd inſtructions unto you by ſome ſafe hand, you deſire him to ſend you a Cypher, of which there could be no great need for your giving him an account how you ſpent your vacant hours: Or if there were, yet ſure that was not the reaſon, why you beſought the *Queens* Maieſty to vouchafe you a Cypher; or why you would not adventure to write to her Maieſty, but by expreſſes, till ſuch time as you had a Cypher. But why do I waſt time and paper in making ſuch inferences? In that letter of your Lordſhips to her Maieſty dated from Middleburg the 21 of January, you ſhew your ſelfe indeed very confident that if His Maieſty *after all he had lately done* ſhould betake himſelf to the eaſieſt and compliantest way of Accommodation, you ſhould ſerve his Maieſty more by your abſence, then by all your induſtry (to which darke expreſſion I will give no light:) But withall you ſhew, that if the King ſhould betake himſelfe to a ſafe place you ſhould then live in impatience,

patience, and misery till you wayted on her Maiesty, so short-breath'd was your resolution to lead a private retired life on that side the Sea. Yet truely how long you lived in that manner I have not heard: But it should seeme it was not many weeks: for by the tenth of March your Lordship had been so long at the Hague, that you thought your selfe very sufficiently instructed, and able to informe her Maiesty of the state of that place, both in point *of affection and interest* (*Quere* in relation to what) which, considering the many Provinces, and towns, and persons to be enquired after there, before any good judgement could be made of the state of that place in either of the respects above mentioned, and the reservednesse of that Nation especialy toward strangers, I dare say would have asked some other very busie man three very busie weeks. But God hath given your Lordship much quicknesse of wit, and your great industry and paines in the study of books hath made the study of men a sport to you, in which it is certain, that some man may do more in a day, then another man can do in a yeer. There is therefore no certain inference to be made of the time you had spent at the Hague by the number of talents you had gained there, in comparison of the improvement might have been made by some other man. But when in your letter to the *Queens* Majesty dated at the Hague before her Majesties coming thither, you say you had not so much as mentioned any businesse to her Majesty since you left *England*, may we not thence lawfully inferre that there was some businesse committed to your knowledge, at least, which you might have mentioned to her Majesty? And sure (my Lord) when your Lordship wrote to the Kings Maiesty with that hardinesse, which you thought his affairs and complexion required, though every body knowes your Lordship never had the honour to be a Counsellor, yet I believe most men will believe, that you either presumed to interpose in his Maiesties affairs without being questioned (which you say you never did) or that His Maiesty had entrusted you with some part of his affairs on that side the sea, from whence you wrote; or

(which

(which is worſt for you) that in ſome affairs then on the Carpet, your Lordſhip was a very ſecret, and a principall Counſellor, if his Maieſty ſent to *Zealand* or *Holland* to demand your good advice about them, having my Lord your father, and ſo many other able Counſellors at that time not farre from him.

But *I* will enquire no further what buſineſſe you had, or did beyond the ſea, though perhaps it were poſſible to make an unhappy gueſſe at it, by the two notes of armes found among your papers. *I* come to your Letters written from thence, the falling whereof into hands they were not directed to, *I* ſhall be very willing to caſt up in the number of your misfortunes, ſo your Lordſhip will not forget to put this into your reckning, that no misfortunes happen to any man without the ſpeciall providence of God, whoſe hand many men thinke they ſee, in making your own an inſtrument to diſcover more againſt you, then could eaſily have beene found out otherwiſe, though the falſehood of a perſon you truſted, and other accidents were uſed as meanes to bring this to paſſe. *I* dare not be ſo peremptory in my obſervation, or cenſure, but leaving the conſideration thereof to your Lordſhip whom it concerneth, crave your leave to ſay, that theſe Letters of yours are ſo full and clear an evidence of your being an excellent Courtier, and as excellent a Secretary, that I doubt the world wil nere admit your being ill in either, for a good excuſe of the faults have been found in ſome expreſſions of your Letters. I ſhall inſtance but in one, not in reſpect of the *unworthy* you therein put upō your Countrey (wch notwithſtanding *I* conceive will be judged by thoſe to whom you appeal, to have been but a wild piece of civillity to aſperſe a whole Nation, eſpecially your own, with the fault of ſome few, and this in an addreſſe to a Lady of ſo great eminence, and of another Nation not much given to overvalue ours) but if that ſhould be ſuffered to paſſe for an ill made complement, I beſeech your Lordſhip what good conſtruction can be made of your ſaying, *it was the firſt contentment you had been capable of a long time, that Her*

Majeſty was ſafely arrived in Holland, *withdrawn from a Country unworthy of her.* Which that her Maieſty had any not pleaſing occaſion to do, *I* beleeve was an exceeding great diſcontentment to many other good Subiects, and good Engliſh men, no leſſe for her Maieſties ſake then their owne, this having beene taken by all men that had underſtanding of the times, for a ſhrewd prognoſtick of the ſtorme which was then gathering, and now lyes ſo ſore upon us, in the foreſight whereof *I* hope your Lordſhip took no contentment, though your words might with little force be wreſted to ſuch an interpretation.

But to paſſe by other expreſſions, and come to the matter of your Letters, and examine whether any wrong hath been done you in the Gloſſes and Comments, with which you obſerve they have been publiſhed to the world, to informe the people how much of the dangerous and pernicious Counſells pretended to be then, and ſtill on foot, had paſſed through your hands, and how great an enemy you are to Parliaments: for theſe are your words. And you ſeem to be very ſenſible of this latter moſt grievous, and (as you expreſſe it) venemous imputation. Whereas I find no ſillable to that purpoſe in the Gloſſe made upon the copy of your *Lordſhips* letter to the Queens Maieſty of the tenth of *March*, which is all that ever I have ſeen publiſhed with any Gloſſe, beſides thoſe of the 20. and 21. of *January*, and I have enquired diligently of ſome other, who are in a trade of news, and can hear of no other letter of your *Lordſhips* publiſhed in print. And yet that ingenuity I have obſerved in your *Lordſhip* in many other occaſions, will not ſuffer me to imagine, that in this you have framed a charge againſt your ſelfe, upon ſuch an article as was never put in againſt you, that from thence you might take an occaſion to make ſuch a defence for your ſelfe, as you conceived would be to your advantage: Such little plots are womens worke, unworthy of a man of your parts, and when they are diſcovered (as they ſeldome fayle to be) ever come home with the giving of a ſhrewd counterbuffe, and therefore I will paſſe this over.

To

To that of your Lordſhips having had ſo great a hand in ill Counſells, which are expreſſed to be of his Maieſties removing from *London*, to a place of ſafety, and the like, I will not re-inforce the inferences you ſay have been made out of your letters by your enemies, becauſe I would not willingly be taken for one of them: But as your humble ſervant obſerve two things to your Lordſhip, which *I* perſwade my ſelfe you did not well obſerve in the writing of this part of your Apology. The firſt is, that you have therein entered into ſuch a conteſtation, as *I* beleeve no ſubiect of this Kingdome before you ever undertooke againſt the two Houſes of Parliament. For they in that Declaration of theirs, wherein they have ſet forth the Grounds and Reaſons that neceſſitated them to take up *Defenſive* arms, among others, make mention of the uniuſt charging of ſome Members of both Houſes with Treaſon: of the Kings coming to the Houſe of Commons with a Troop of Cavaliers to fetch thoſe of that Houſe away by force: of the pious and generous reſolution of the City of *London* to guard the Parliament, in regard of this greateſt violation of Parliament that was ever attempted: of certain wicked perſons who had engaged the King in the above mentioned deſign and practiſe againſt the Parliament, & of their having been ſo grieved, and enraged by this action of the City, that thereupon they made his Maieſty forſake WHITE-HALL, under pretence that His Perſon was there in great danger, which they ſay is a ſuggeſtion as as falſe, as the father of lyes can invent; And yet your Lordſhip hath been bold to averre the truth of the danger of His Majeſties perſon was therein, at that time, by avowing that there were Tumults then, (which the Parliament hath denyed in one of their Declarations) and your Lordſhip ſaith you ſaw them with your eyes; and then by giving three ſeverall inſtances of moſt dangerous, indeed deſperat words ſpoken in thoſe Tumults againſt the King, two of which your Lordſhip ſaith you heard with your own ears, and the third you ſay you can prove to have been ſpoken by a leader of thoſe people, in the heat, and violence of the

Tumult.

Tumult. His Majeſty on the other ſide in his Declaration of the 12. of *Auguſt*, wherein he hath graciouſly deſcended to give his Subjects an account of the Reaſons of his having taken up *Defenſive* Arms, among other things alledgeth, his having done it to preſerve the Freedom, Priviledge, and Dignity of Parliament, awed, and inſulted upon by force and Tumults, whereof his Majeſty giveth many particular inſtances, and offereth to prove them. And your Lordſhip ſaith, you have known ſuch Members of both Houſes marked out by the multitude for bleſſings, and ſuch for ſacrifice. You ſay, Advertiſe His Majeſtie you did, Adviſe him you could not, you had neither the ability nor the opportunity. But you ask, if you had been a Counſellour, what you had been, if, having ſeen what you had ſeen, and heard what you had heard, you ſhould not have adviſed his Majeſty to withdraw to a place of ſafety, not from his Parliament, but from that inſolent and unruly multitude, who had already brought into ſo much hazard the perſons, and the *Liberty* of this till then moſt happy Parliament; and not ſtaying there, did ſo loudly threaten ruine, even to the ſacred perſon of the King; which is a moſt full averment of one great part of the Kings charge againſt thoſe, whom his Majeſtie ſtileth the Factious part of the Parliament, though not a charging it on the particular perſons accuſed thereof by his Majeſtie. And whether this being laid to the early knowledge your Lordſhip had of his Majeſties deliberation, whether he ſhould betake himſelf to a ſafe place, and to the many inferences have been made upon your ſeverall Letters (which I will not repeat) may not amount to a probable Argument, that you had ſome hand in the Counſell of his Majeſties removing from *London*; to a place of ſafety, and the like, I leave your Lordſhip, and the world to iudge.

By this time I apprehend your Lordſhip may well conceive me to be in the number of your Enemies, becauſe I have been ſo ſharp, and preſſing upon you in this laſt part of your Apologie. Which I have been, with an intention to do your ſervice, by putting you to think, whether you

ſhould

ſhould do well to lye at this guard, if you ſhould come to be queſtioned for your life; our *Lord*ſhip may have heard, (if not, my *Lord* your father can tell you particularly) how the great Oracle of Parliamentary proceedings in his time, Sir *Henry Nevill* by name, loſt himſelfe in the laſt he was of, commonly called the Undertakers Parliament. The ſum is this, he had done the greateſt ſervice to his Countrey, that perhaps was ever done by a private Gentleman in a time of peace, by procuring the Aſſembling of a Parliament in the time he did, upon the hopes he gave, that the Houſe of Commons might be induced to grant a ſupply of *Subſi*dies to the late King our Soveraign of bleſſed memory without queſtioning his power of impoſing, if his Maieſty on his part might be pleaſed to grant them ſuch and ſuch things upon ſuch and ſuch conditions, which were ſo much to the advantage of the Subiect, that I doubt we ſhall never have the like bargain offered again; yet this great ſervice of his, and of other leading men, with whom he conferred about it, having been decryed in that Parliament under the title of undertaking, he ſuffered that miſ-conceit to prevail ſo far in the Houſe, before he tooke the courage to avow what he had done, and (as *I* have heard from wiſe men) might have had thanks for doing in the fair way he did it, that through that default onely, and for no other fault, he forfeited the great credit he had in the Houſe before, and occaſioned an untimely, and moſt unhappy diſſolution of that Parliament. *It* may be the like adventure hath befallen as wiſe a man in a tryall for his life. But *I* will give no more examples, nor make any other then this generall application, That which hath happened once or twice, may have hapned thrice, and may happen a fourth time. And yet why ſhould *I* hold my ſelf thus in the clouds, I will adventure to deſcend to a particular confeſſion, that my ſelfe among many thouſand other of the Kings loyall ſubiects, have been exceedingly offended with your *Lord*ſhip for having had ſo deep a hand, as hath been ſeen under your own, in the ill adviſe of his Maieſties removing ſo far from the Parliament: for diſtance of place doth naturally

turally induce a proportionable distance in affection between the best friends, if the time of absence be not very carefully entertained with all possible meanes to maintain their amity at the height; but if there were any jarre between them before, and they come to wrangle about that by letters, it is almost impossible to prevent an utter breach between them, though they be men of the best tempered spirits: Besides this, it hath ever been my simple opinion, that if His Maiesty after his returne from *Dover* had given over all thoughts of retiring to *Yorke*, and gone directly to *London*, he might have been able to have quite broken the strōg combinatiōs, & conspiracies his Maiesty supposeth were made against him, into so many pieces by his royall presence, and the help of his Nobles, and of those many generous persons in the House of Commons, who would have lent willing hands to so needfull a work, that it could not have been in the power of the Devil himself to repiece the poor wormes so dissevered, for the best among them would have been found nō other, if he had once lifted up his head against the King his Soveraign; But my imagination of the unadvisednesse of the advise given his Maiesty to quit his Saddle, having been founded on the confident beleef I ever had that his sacred Person was in no danger by those fooliſh disorderly friskes of the unmannaged rude people of his Royall City, till *I* saw your *Lord*ships Apology, (His Maiesties Declaration conteyning nothing but generalls to that purpose:) I am now quite out of patience that the particulars I therein find to the contrary, should have been kept up so long, to the infinite preiudice of his Maiesties service, of his good peoples quiet, and of your *Lord*ships honor, who certainly need not have suppressed your knowledge so long, nor have now made so dainty of owning the advise given his Maiesty to retire to a safe place if there were so iust a cause of fear, that His Maiesties life, which is of more worth then ten thousand of ours, might have been in danger in the tumults at *London*. But now *I* find *I* can proceed no further in doing your Lordship that service, which (*I* hope you see) *I* have

hitherto endeavoured, without taking notice to you of a thing, of which I perceive you have ſtudiouſly declined the mention; and which *I* ſhould be as unwilling to touch as you, it being the head of that bile, which putteth you to the greateſt pain you are in, if the King and Kingdome were not in as much upon the ſame occaſion. *In* which reſpect *I* am reſolved to put a launcet into it, when *I* have firſt meſt humbly prayed God upon my knees that my ſo doing may, through his bleſſing, be to the eaſe of his Majeſty, of your *Lord*ſhip, and of us all, and not to the hurt of any body; which (he is my witneſſe) is my ſincere, and onely intention, if *I* know my own heart. Which, that your *Lord*ſhip may not thinke I reſolve on impertinently before the time, I muſt firſt ſhew you how farre the matter is prepared. *It* cannot be unknowne to your Lordship, though in your Apology you ſeem to make your ſelfe ignorant, that common fame hath from the beginning accuſed you to have bin the ſuggeſtor to his Majeſty of the accuſation put in by his Atturney againſt the *Lord Kimbolton*, and the five worthy Members of the Houſe of Commons: Or if it be poſſible this ſhould have been kept from your ears, which hath certainly been the voyce of the people for about a yeer, your *Lord*ſhip may finde ſo much, in expreſſe termes in the publick intelligence of two weeks of this January with this addition, that you were the Adviſer of his Majeſty to come in perſon to the Houſe of Commons in a hoſtile manner with four hundred armed men upon the fourth of January laſt: To which it may be thought your *Lord*ſhip had ſome reference by making the fourth of this January the date of the publication of your Apology. But (my *Lord*) this darke intimation, which it may be you may expound in that manner in time to come, doth not, cannot ſerve your turne at the preſent. For the plain truth is (*I* tell it you for your ſervice, and hope you will take it ſo) you may as well rayſe a dead man out of his grave, as rayſe your ſelfe, or your reputation from the hate and infamy, under which you, and it lye, by any thing you can ſay or do, or all your friends for

you, untill this popular, odious, and infamous imputation (the heavy grave-stone of your good name) be removed. And that (as the world goes) cannot be done now, by any imprecation of your own, no not of his Majesties, that you were not the man, except his Majesty shall produce some other very probable Author of the suggestion; And I much doubt whether that will be sufficient to acquit you. For that unhappy word, which fell from your pen long ago, [*Where Traytors have so great a sway*] and which you would now excuse, as an eruption of passion, or an expression of discontent vented only to a brother, yet layd to the relation you have made in your Apology of the danger in which his Majesties person, and the persons and liberty of this till then happy Parliament were respectively involved by the Tumults, of which his Majesty chargeth the accused Members to have been the Contrivers, and for that reason chiefly Traytors, I doubt hath made such an impression in mens minds, that you would hardly be excused, though some other should take this burthen wholly upon him. I am sure, if you were the man, and have proof (as you say you have) of the treasonable words spoken by a Leader of the people in the heat, and violence of the tumult; and if withall you can prove, that the tumult in which they were spoken, was an unlawfull assembly, and contrived by all or any of the accused Members; and if this would have been sufficient to have found them, or any of them guilty of Treason (as by what I have heard to be Law in another case, I thinke it would) then your delaying to take this matter upon you, before your self came to be accused of high Treason, was the greatest mis-adventure (I shall speak great words, but I thinke I shall make them good) which ever befell your Lordship, or this Kingdome, by the space of the last 500. yeers. Your Lordship, for your owning of the suggestion, upon which the Members of both Houses were impeached of Treason, before your being impeached of the same crime, had preserved your estate, life, and honour from that hazard, and your reputation from that stain, which it got by

this

this mischief, and which will be exceeding hard to be gotten out. The Kingdome, which to my understanding never was in so miserable an estate since the last Conquest, as at this present, and into this so lamentible an estate (let me write it without offence till you have read my reason) I conceive it is fallen meerly and wholly by this omission of your Lordships, if you were the secret Accuser of those your brethren. For they are all wise enough to know, that no man legally accused, can ever be cleared in his reputation without being acquitted from the crime layd to his charge in a faire legall Triall. And this certain danger would undoubtedly have been of so much more regard to men of untainted fame, then the hazard the most innocent persons may possibly run through false witnesses, or a corrupted Jury, that in that respect no doubt they would have desired to have been brought to such a Triall, which it seemeth was intended by his Majestie. Neither could they, if they would, have avoided it, by pretence of priviledge of Parliament, if any part of their accusation legally charged on them had been such as may now seem to be insinuated in your Lordships Apology, or as some of the Articles preferred against them do import, if I do not misremember them. For the Lords and Commons this very Parliament in their Petition to his Majesty delivered the fifteenth of *July* following, desired no more, but that nothing done, or spoken in Parliament, or by any Person in pursuance of the Commands, and Directions of both Houses of Parliament, be questioned any where but in Parliament: Which sure would not have kept any Member of either House, from being proceeded against by *Indictements* preferred at the Common *Law*, if any of them could have been proved, to have been the Contrivers of the Tumult mentioned in your Lordships Apologie, or of Treating with any forreign power to invade this Kingdome, which was one of the Articles, as I remember, for I cannot at present recover a sight of them. So that upon the whole matter, I humbly conceive, that, supposing your Lordship to have been the Accuser of the six Members of

Parliament, (which your own confeſſion, that you adver-
tiſed his Majeſtie of the danger, in which his ſacred perſon,
and divers Parliament mens were by thoſe tumults, of
which his Majeſty chargeth them to have been the Contri-
vers, put to the reſt I have formerly obſerved, doth well
nigh bring home to you) I cannot ſee how you can avoid
the unhappineſſe of being repured the ſole *occaſion* at leaſt
of the miſerable condition, in which this Kingdome now
is. For, ſince his Majeſtie, out of his Princely deſire of the
continuance of the Peace of his People; was graciouſly
pleaſed to have wholly deſerted any proſecution of the ac-
cuſed Members, and ſince his Honour would (as I humbly
conceive) have been as well ſaved by the producing, as it
was by the ſuppreſſing of the particular ſuggeſtions againſt
them, though they ſhould have been acquitted by Parlia-
ment, it is not eaſie to imagine any ſufficient cauſe, why his
Majeſty denyed the Petition of both his Houſes of Parlia-
ment to declare the ſuggeſtors according to the Law in that
caſe provided, beſides his care of your Lordſhip, in retri-
bution of your care of him, which was, or might be a
truely princely conſideration of his Majeſties, but ſuch a
one, as *I* ſhould have bin moſt humbly inſtant with his Maje-
ſtie, not to have taken of me had *I* been in your place.

I have faithfully repreſented to your Lordſhip the hard
condition wherein you are lodged in common eſteem, and
I wiſh from my heart it were as eaſie for me to help you
out, as it hath been to ſhew you how you came into it: But
I doubt that will prove a much harder matter to do in theſe
two latter, then I found it in the two former parts of your
Apology: yet my making an attempt can do you no harm;
and it may do you ſome good, if *I* can but ſhew you that
you are not in a right way to help your ſelf: you ſay you re-
turned into *England* not with ſo much joy to ſee your
Country, (indeed there was ſmall cauſe of joy to be ſeen
there at that time) as hope to be admitted upon your hum-
ble Petition to his Majeſty for a fair regular impartiall vin-
dication of your innocence. But if any man ſhould aske,
why you then procured his Maieſties licence to tranſport

your

your ſelfe out of *England* into another Country, what can you anſwer? For in truth my Lord I know not, the common opinion of the world being, that it was in part to decline ſuch a Triall. Indeed to do you right, *I* muſt obſerve, that in your firſt Letter to the Queens Maieſtie written ſoon after your landing on the other ſide, it appears you had already ſome thoughts of returning: But it appears too, that you intended it not, till you ſhould hear that the King had betaken himſelfe to a ſafe place (as you found him at your returne) where he might avow, or protect his ſervants. And my Lord, I pray did not his Majeſtie avow many other his faithfull ſervants that were no Delinquents, and protect them well enough in the place where he reſided when your Lordſhip left the Court? Therefore you added [From rage (*I* mean) and violence, for from Juſtice I ſhall never implore it:] But what cauſe had you to feare rage or violence, from which even the Lord *Strafford* was carefully and eaſily protected at his Triall? *In* your Letters to Sir *Lewis Dives* you expreſſe your ſelfe a little more fully, as one brother would do to another. Thus, God knowes *I* have not a thought towards my Country to make me bluſh, much leſſe Criminall; But where Traitors have ſo great a ſway, the honeſteſt thoughts may prove moſt treaſonable. This was the firſt time that ever I heard of the danger of honeſt thoughts, of the danger of treaſonable thoughts I had read before in a Sermon of *Solomons*. But where was it, that Traitors had ſo great a ſway at that time? was it in the Houſe of Commons? They either could, or would have done no more but accuſe you, and if Traitors had ſo great a ſway among them, their accuſation would have had the leſſe credit either with the Lords or with the World. Was it in the Houſe of Peers? I know your Lordſhip will not ſay, that was your intendment, for if you ſhould, it might much aggravate your fault, no way excuſe your declining their judiciall ſentence, it being notoriouſly knowne, that ſome time after your Lordſhip went out of *England*, the reſolution of the Houſe of Peers was not wholly guided by that of the Houſe of Commons (witneſſe the two offers at the *Militia* before that Ordinance paſſed in both Houſes; and His Maieſties owne Teſtimony in his Declaration of the twelfth of Auguſt, That the Houſe of Peers could not yet be prevailed with to joyne with the Houſe of Commons in their extravagances.) But your Lordſhip is now reſolved, that, by the grace of God it ſhall never be ſayd,

that

that either the Parliament hath brought you, or his Majeſtie expoſed you to a tryall, your own uprightneſſe ſhall conſtantly ſollicite it, and without recourſe in this to either of their favours. I would to God you had been of the ſame mind, when you procured His *Maieſties* licence to go into *Holland*, and that in ſtead thereof you had been an humble ſuitor to his *Maieſtie*, to have diſtinguiſhed the crimes he hath ſince layd to the charge of the accuſed *Members* of both Houſes (in his often cited Declaration of the twelfth of Auguſt) into *done out of Parliament*, and *done in Parliament*: And to have preferred Inditements againſt them for the one, but have left the other to the determination of Parliament. For of the third ſort, which is, *done by authority or command of Parliament*, I preſume there were few, if any, amounting to treaſon, to be pretended, much leſſe prov'd, at the time of their firſt accuſation. By this meanes poſſibly Juſtice might have proceeded againſt your Lordſhip and them, and the Kingdome might have continued in peace. Whereas now through your Lordſhips abſenting your ſelfe, and the unhappy miſunderſtanding between his Maieſty & the Parliament touching the Priviledge of the accuſed *Members* thereof in the caſe of Treaſon, the whole Kingdom, not excepting the *Members* of both *Houſes* of Parliament are ſo divided, that all that take part with the one, are by the other declared to be Traitors; and while it ſo remaineth, what poſſibility is there, of ſuch a fair, regular, impartiall triall for any man, either in Parliament or at Common Law, as your Lordſhip intendeth? For your Lordſhip (as it appeareth by your Apologie) is not reſolved to ſtand as a iuſtified man to the world, or to fall as an Innocent, till it pleaſe God to bleſſe this Nation with ſuch a compoſure of the preſent diſtractions, as that Government and Law may have their rightfull courſe: And yet you are reſolved not to accept a pardon from the King and Parliament, for treaſon, or for any voluntary crime, either againſt your Soveraign, or your Countrey. For ought can be perceived the accuſed *Members* are as fully reſolved of this, but in the meane time the poor ſimple honeſt Country man is plundered on both ſides, and while your Lordſhip, and thoſe noble and worthy *Members* of both Houſes ſtand ſo highly upon your innocence, he beares all the puniſhment, which I would they and your Lordſhip would lay to heart, leſt that (a) *Romane* riſe up one day in iudgement againſt you and them, who choſe rather to go into a voluntary baniſh-

(a) Cicero *in Orat. ad Quirit. poſt reditum. Pro me præſente ſenatus, hominumq; præterea vigenti millia veſtem mutavere. & Paulo poſt. Quum omnes boni non recuſarent, quin vel pro me, vel mecum perirent, armis decertare pro mea ſalute nolui, quod & vincere, & victi luctuoſum reipublicæ fore putavi.* vide Reliq;

baniſhment, then to be the ſubject matter of a civill war, and was ſo rewarded for that piety towards his Countrey, that he returned in a more glorious triumph, then by the *Lawes* of that State he might have done, if all his enemies, which were alſo the enemies thereof, had been defeated by him. And yet *I* would not be iudged ſo partiall either to my ſelfe or to my Countrey Neighbours as once to let ſuch a thought, much leſſe a word eſcape me, that my hands and theirs have not been deep in the bloud hath beene ſhed. His *Maieſties* Declaration to all his loving Subjects, publiſhed with the adviſe of his Privie Counſell, in Anſwer to the Remonſtrance of the State of the Kingdom, ſet forth by the Houſe of Commons the fifteenth of *December* 1641. before the beginning of the troubles of this laſt yeer, hath an Oraculous concluſion. We ſhall now coniure all our good Subiects (of what degree ſoever) by all the bonds of love, duty, or obedience, that are pretious to good men, to ioyne with us for the recovery of the peace of that Kingdom (*Ireland*) and for the preſervation of the peace of this, to remove all their doubts and feares, which may interrupt their affections to Us, and all their iealouſies and apprehenſions, which may leſſen their charity to each other, and then (*if the ſins of this Nation have not prepared an inevitable judgement for us all*) God will yet make Us a great and a glorious King over a free and happy people. *It* was true moſt gracious Soveraign, it was true. Your high wiſdom, elevated by that of your godly and prudent Senators, did well foreſee and foretell, how your *Maieſty* and your People might ſtill have been happy, if *our ſins* had not ſo far provoked our God to iealouſie, that there was no remedy but his wrath muſt needs break forth againſt us to conſume us, as it doth this day. For elſe it had not bin poſſible that his Maieſtie and his great Counſell the Parliament ſhould ever have entertained ſuch a reciprocall iealouſie and mutuall diffidence of one another as ſoon after this appeared, and hath ſince more fully bin diſcovered to the whole world, to the great ſcandall of his *Maieſty*, and of the Parliament, and to no advantage of the Subiect, or of the Nation, elſe it had not been poſſible, that through the ſame iealouſie, His *Maieſtie* and his high Court of Parliament ſhould ever have differed (ſhall *I* ſay) ſo much or ſo little about the formality of proceeding againſt perſons upon information, whether true or falſe, accuſed of high Treaſon, that although his Maieſtie ommitted nothing

that

that could have been done on his part, either for the rectifying of the mistake, which had already happened upon this occasion, or for the repairing, and asserting of an involuntary breach of priviledge, or for preventing of more, by his desire to be directed by them in the course he was to take; And though the Parliament on their part did not let to shew his Majestie the originall ground of that misprision, in that no Accuser appeared against the accused, and the House of Commons apart in a Committee thereof, Declared that they were so far from any endeavour to protect any of their Members that shall be *in due manner* prosecuted according to the Laws of the Kingdom, and the rights and priviledges of Parliament, for Treason or any other misdemeanour, That none shall be more ready and willing than they themselves to bring them to a speedy and due Triall; yet this misunderstanding brought thus neer to a right understanding, that nothing remained in difference, but whether his Majestie were to produce the Suggestor before the accused persons were put into safe custody, could never be reconciled by the helpe of divers Presidents since alledged in the very point. Else it had not been possible that the Ambassadors of the Prince of peace one great part of whose instructions is to perswade all the Subjects of his Kingdome if it be possible, and as much as in them lieth, to have peace with all men, should have opened their purses so wide on the on side, and their mouths on the other, to the beginning, furtherance, and continuance of so unnaturall a war; And that no one of them (that I have heard of) being all I hope the sonnes of *Abraham*, should have remembered us of those words of his, *Let there be no strife I pray thee, between me and thee, nor between my herd-man and thy herd-man, for we be brethren*: though the Canaanite, and Perezite dwell in the Land, and are in great expectance to continue their possession, if not to drive us out through the advantage of this great contention between us, for, no greater a matter then *I* have sayd. Else it had not been possible, that learned and godly men of this Coat on both sides, (a) whose onely businesse it is to preach the Gospell, and to advance the Kingdome of Heaven, should first have played the bu-

(a) The Resolving of conscience by *Henry Ferne* Doct: D. Sermon of *Jer. Burroughs*, entituled, *The Lord of Hosts, &c.* New Plea for the Parliament, And the Reserved *Man* resolved. So resolved by him that if he will keep a good conscience, and observe his principles, then as he hath put the case, and pleaded for the Parliament, the *Reserved Man* must assist the King, which I conceive would please the pleader worse then his *Newtrallity*.

sic

ſie bodyes in taking upon them to reſolve conſcience in a cauſe depending meerly and entirely upon a point of our Law, and then to have been ſo unhappy in this undertaking, as to have done much more harme, than good to that ſide reſpectively for which they have appeared, if they alſo had not been as much blinded, that have been miſled by them. Elſe it had not been poſſible that among ſo many wiſe, and religious men verſed in affairs of State, as are to be found in this Kingdom, one onely (*b*) (to my knowledge) ſeeing it thus miſerably diſtracted by the involuntary ſeduction of ſilly ſheep following their ſeduced Shepheards, ſhould have put pen to paper to reduce them into the right way, & that he alſo ſhould have miſtaken it, who beſide his ſaying that which is of great diſadvantage to the cauſe for which he pleads, hath layd ſuch a foundation, that the whole liberty of the Commons of *England* may be in danger to be overthrowne, by that ſuperſtruction he hath ſet upon it. And therefore, as one of them *I* muſt here proteſt againſt his building for my part. Elſe it had not bin poſſible, that all the many ſollicitous endeavours, uſed by his Maieſtie and the Parliament to prevent the kindling of a civill war, while the fire was yet raked up in aſhes, and to extinguiſh it when it was but newly broken forth, ſhould by the encounter of a certaine fatall kind of Antiperiſtaſis on both ſides, have rather encreaſed, then abated the heat of the ſmothering fire, and, like water ſprinkled to quench, have made it riſe up again into a more furious flame. Elſe it had not been poſſible, that ſo good a KING, and ſo good a PARLIAMENT, who had agreed in the enacting of more good Lawes for the eaſe of the Subject, then ever any before them did in a like ſpace of time, ſhould, upon ſo ſmall an occaſion, have come to diſagree ſo far, that they ſhould have charged one another with a reſpective purpoſe to introduce an unlimited, Arbitrary power over us, and to deſtroy one another, with the confeſſed apparent hazard of the kingdom of *Ireland*. Elſe it had not been poſſible, that Arms ſhould have been taken up by King and Parliament in defence of all, and every the very ſame things, and that men, who had taken a voluntary Proteſtation to defend all the ſame things, and one another in the defence of them, ſhould thereby have thought themſelves rather obliged to kill and ſlay one another, as they did at *Edge-hill*, and in many other places before and ſince, in the purſuance of their own private reſpective

(*b*) Fuller Anſwer to a Treatiſe written by Doctor *Ferne*, wherein the originall frame, & fundamentalls of this government of *England*, together with theſe two Texts of Scripture. *Rom.* 13. 1. 1. *Pet.* 2. 13, are ſufficiently cleared.

 ſence,

ſence, then to Petition a publike agreement about the meaning of ſome words of great latitude, and very extendible in the ſaid Proteſtation, and in the mean time for a peace about the thing ſignified by them.

To the reducing of all which incomprehenſible poſſibilities into act, our ſins indeed had made this kingdom Tinder, but the firſt ſpark came from your Lordſhip in the generall belief of the people. And if *I* underſtand their diſpoſition, your offer to put your ſelf upon your Tryall, whether it were you or no, when the fire which now rageth ſo fiercely, ſhall be utterly extinguiſhed, will hardly obtain the charity you implore in the mean time. If any thing will do it, the notice may be taken of your beſtirring your ſelf with all your might, and diligence to help, and get help to quench it; if you ſhall really and fervently imploy your own, and all your friends hands to that purpoſe, is the moſt likely way to ſave your reputation with them. Your Lordſhip knoweth what hath been reported to His Majeſty, of a Speech of Maſter *Pym*, *That what diſſervice ſoever any man hath done formerly, if his preſent actions were ſuch as brought benefit to the Commonwealth, he ought not to be queſtioned for what was paſt, but cheriſhed and protected.* And his Majeſtie giveth an example of ſome perſons, by whoſe miſ-information and adviſe the laſt unhappy meeting in Parliament was diſolved, who are now looked upon under another Character. I ſuppoſe for their good ſervice in this. Up and be doing the like, and the Lord be with you. You cannot yet be charged to have ſo much as occaſioned the diſſolution of this once happy Parliament through miſ-information. Preſerve it from the danger ſome wiſe men think it is in of being deſtroyd, and all Parliaments in it; and why may you not hope this good ſervice may preſerve you? I know your Lordſhip can never incline to follow the example upon the unworthy principles of ſome men, that have given it, you have upon all occaſions expreſſed a truly noble heart, and ſuch a one will never ſuffer you to entertain baſe thoughts of complying, and ſtriking in with thoſe that have the favour of the time, without any regard of the wayes taken by them, or of making your ſelf, and your intereſt, or ſubſiſtence the meaſure of your judgement, and proceedings in affairs of State, you ſay, you walk by other rules, and I beleeve it. You have been then moſt zealous, and fervent for the Liberties of the Subject, when the power of the Court was moſt prevalent; and for

the rights of the Crown, when popular Licenſe was moſt predominant. And if there ſhould be yet another revolution of thoſe Orbs, (whereof I can make no good judgement in the low valley where *I* live, but I do not like the Phænonema which appear to me there) I am confident the remembrance of the great comfort you received in your countries acceptation of your firſt attempts in its ſervice, at a time when the Court was at higheſt, will be an effectuall motive to engage you in the ſame courſe again, the rather for your being ſo little indebted to the world for good uſage in the time of your affliction; which will be an excellent Foil to ſet off the luſtre of your magnanimity. And in the mean time, what can be more noble, then for your Lordſhip to become the ſecret advocate of thoſe men, of whom, by common fame you ſtand charged to have been the ſecret Accuſer? Or who can be ſo powerfull an Advocate for them with his Majeſtie? Or wherein can you do the King more true ſervice, then in doing them good offices to His Majeſty ſo far, as you may with truth?

I hope with truth ſo much may be ſayd by your *L*ordſhip of them, and by them of your *L*ordſhip, as may ſatisfie the King and Kingdom of all your loyalties to His Majeſtie and to your Countrey, if you were once put into that way, which *I* wiſh ſome abler man would endeavour, but *I* will ſhew my good will to the work. The time is not long ſince your *converſation was, and you made or endeavoured to make your friendſhips with thoſe whoſe experience, and abilities were moſt eminent for the publick ſervice.* Some of the accuſed Members in all appearance were ſome of thoſe men, & *I* will not deſpair to live to ſee your friendſhip with them redintegrated the more firmly by the great breach hath happened between you. *In any thing that was neceſſary, or but probably pretended to be neceſſary for the Common-wealth, you never differed in the leaſt degree.* If this be true (as by that *I* have heard otherwiſe, for my part *I* beleeve it) they have opportunity and ability to make it knowne to the two Houſes of Parliament, and how the report of this is like to ſpread, and be multiplyed among the Common people in all Countries, *if it were once derivable from ſuch conſiderable Authors*, your *L*ordſhip hath had experience by the contrary. *But in improvements, in reall alterations which were to be governed by prudentiall motives, you were not alwayes of one mind.* I am ſorry for it, but I do not wonder at it. I ſhould have had greater ſuſpition of you and them, if you

had not ſometimes differed in ſuch points. I know a man to whom our late Soveraign King *James* of famous memory gave a great ſchooling for his preſuming to differ from his Maieſtie in his iudgement of his affairs, that either anſwered, or had much ado to forbear anſwering, that although his Maieſtie was incomparably the moſt politick and beſt Prince in Europe; yet he that made ſhew of being allwayes in all things of his mind in his affairs of State, was either a foole or a knave. The reaſon of which Apothegme may ſatisfie his Maieſty that now is, and all his people, of your, and their wiſdome and integrity to both their ſervice, the rather in reſpect of the variety of your opinions concerning it. Your Lordſhip it ſeemeth went by a good rule not to be too hardy to incline to great mutations in State. But he was one of the wiſeſt men of his age (*a*) (for iudgement) that obſerved, that Time is the greateſt Innovator, and then asked, if time of courſe alter things to the worſe, and wiſdom and Counſell ſhall not alter them to the better, what ſhall be the end? My Lord, no man is a greater admirer of the wiſdom our Anceſtors have ſhewed in the ancient conſtitutions of this Kingdome than *I*, according to the ſmall meaſure of my underſtanding in them; And yet, ſince time hath made ſo great an alteration in the Domeſtick grounds of ſome of their prudent conſtitutions, and our neighbour Kingdomes are ſo much altered too, from what they were in former ages, I will be bold to ſay, That neither the King nor Kingdome can attain to that greatneſſe, nor happineſſe which all good Subiects ought to wiſh unto them both, without a great alteration by mutuall free conſent in things concerning them both, from ancient cuſtomes and preſent Statutes. By that light your Lordſhip, and the publicke proceedings have given me, I gueſſe that in this point your Lordſhip was too ſhort, in thinking that as ſoon as the Trienniall Bill was paſſed (in the procuring whereof you had ſo great a part) *all our other deſires would effect themſelves, and that we were freed from all publick fears.* And they on the other ſide, after the paſſing of the Act for the continuance of this Parliament, were perhaps too long before they came to be of your mind, *That there was then no more to be thought on, but how in a gratefull return to his Ma: to advance his honour and plenty, as you have often heard thoſe principall Intendents of the publicke good moſt ſolemnly profeſſe they intended.* But I will not engage my ſelfe in this ſo bold diſcourſe further than this: That if your Lordſhip be (as I am) abſolutely of opinion, that they do yet moſt

(*a*) *Francis Lord Verulam.*

moſt ſincerly intend what they ſo ſolemnly profeſſed, your Lordſhip ought to do them right to his Majeſty in that point, wherein you ſhall do as much to your ſelfe. Your Lordſhip relateth no particular difference, but one in the buſineſſe of the Church; and to that *I* will reſtrain my ſelfe. In that you ſay, *having had frequent conſultations with the chiefeſt Agents for a Reformation, and finding no three men to agree upon what they would have in the place of that they all reſolved to remove, you agreed not with the prevailing ſence, having not hardineſſe enough, to incline to a mutation, which would evidently have ſo great an influence upon the peace, proſperity, and intereſt of the Kingdom.* This very reaſon of your Lordſhips would have prevailed with me to incline to a mutation: yet if this were your only conſideration, which I ſhould believe if I had not heard of another mentioned at the beginning of this Anſwer; Or if this and that joyned together were all your motives to ſtand ſo ſtiff for the retention of Epiſcopacy, what honeſt wiſe man can blame you for it? For me, I have not wit enough to find your fault, And yet *I* am ſo much of another judgement, that I conceive the peace and proſperity of this Kingdom (diſeaſed as now it is) will not be perfectly recovered without an utter abolition of Epiſcopacy, though a reduction thereof to the pattern of the primitive inſtitution of Dioceſans may poſſibly be a fitter remedy for the preſent diſtemper, between which two I am much divided in my own thoughts, but I rather propend to an abolition, *I* think the reaſons which have been given by the Church and Counſell of *Scotland*, (*b*) to this purpoſe very conſiderable. But that which moveth me moſt is the great ſwarm of Sectaries wch is up among us, & which certainly will ne'r be well hived under an Archbiſhops *Pall*, or a Biſhops *Miter*, if peradventure they may be gotten under any government, which I conceive to be a matter of infinite importance to the quiet of this Church and State; And *I* ſee it is ſo apprehended by his Maieſtie. For they are all agreed that Biſhops are Antichriſtian. The two ſmall Books of one *Non-conformiſt* have operated more toward the ſtaying of good Chriſtians in this Kingdome from ſeperation than two hundred volumes as well written of the ſame Argument by Prelates or prelaticall men could have done. *I*ndeed he was the moſt iudicious, and moderate *Non-conformiſt*, after *M. Baines* that ever *I* heard of, *M. Bull* of *Whitmore*. And though I am not of that mind in their ſence, yet *I* cõceive the inſtitutiõ of the ſuperiority of Bps over *Preſbiters* was the firſt ſtep by wch Anti-Xt aſcended into

(*b*) The *Scots* Declaration of Auguſt 3. 1642. printed Sep. 1. by the order of our Parliam. together with an Extract of the Acts of the ſecret Counſell of *Scotland*, Aug. 18.

into his Throne of universall Bishop; and *I* would therefore have it taken down in due time, being of the beleef that *a principio non fuit sic*, is the only right rule of Reformation. But whether this and some other steps yet standing in our Church should be quite taken down all at once, is πάνυ σκέψις, a sceptick question in a matter of State. For the Apostles themselves had respect to considerations of prudence in the abolition of ancient usages, and so may we. The reason for the doing of the worke by pieces which swayeth with me is your Lordships, expressed thus, *Let us resolve upon that course wherein (with union) we may probably promise our selves, successe, happinesse, and security*: which whether we shall do in a present utter demolition of all manner of Episcopacy so much still affected by many of our grave learned and godly Divines, I do a little doubt, and I do not see how we can want their labours without greater inconveniences to our church, then in retaining primitive Diocesan Bishops or superintendents for a time, till there be a cleer plurality of learned godly Ministers, which can hardly be hoped for, till some Lawes now in force have bin altered some good time. But your Lordp hath made a most prudent motion, (*a*) whereunto, and to many other passages in your Lordships Speech touching Bishops, if they that are most against them would take due heed, they would be lesse against your Lordship, and their own ends then they have been and are. We might have had the same ease for tender consciences in the dayes of *Queen Elizabeth*, which his Majesty is most graciously inclined to grant now, if some fiery Zelots of that time had not answered Secretary *Walsingham* (imployed to sound whether that would content them) that they would not leave a hoof of Israel in Egypt. Which rash answer kept them, and so many godly Ministers, and people since their times so much longer in the Egypt, your Lordp. hath so well described. God give us more wisdom now. *Rome* was not built, nor will be pulled down in one day. And therefore *I* see not why your Lordship, and those other Parliament men with whom you consulted, might not have well agreed about this Church-work, or why his Majesty, or any other truly religious man should be offended either with your temper, or with theirs in it.

(*a*) That if it stand with order of Parliaments) wee may desire that there may be a standing Committee of certain Members of both Houses, who (with a number of such Learned Ministers as the Houses shall nominate for assistants) may take into consideration all the Grievances springing from the misgovernment of the Church, and advise of the best way to settle peace and satisfaction in the government thereof, to the comfort of all good Christians, and of all good Common-wealths men. Lord *Bishop* Speech concerning Bishops.

Oh

Oh but his Majesty hath heard of the License taken by them at their private Cabals to undervalue and vilifie the Kings person, and power: Of their having designed to have taken the Prince his son from him by force; nay to have seised on his own sacred Person: Of a solemn Combination, and Conspiracie entred into by them, for altering the Government of the Church and State: Of their soliciting and drawing down Tumults to *Westminster* to remove all that stood in their way (Bishops, Popish, Evil, and Rotten (*a*) hearted Lords) by a kinde of force; and by the same means to awe such of the House of Commons as were not of their mindes in all things: Of some of the Clergie, who were their Emissaries, and chief Agents to derive their seditious directions to the people, when there was need of their help: Of their treating with forreign power to assist them assoon as their designs should be ripe: Nay, his Majesty can prove much of this by their own letters. I will not here repeat what *I* could extract out of the Declarations of both Houses of Parliament of as many other as strange tales told of designes of his Majesties so credibly, that it seems they have been believed by so wise a Senate. I will keep my self to your Lordships Apology: And that you may reflect the more sadly upon the condition of these Gentlemē by looking upon your own: Let me in the first place beseech you to cast your eye upon these passages. What collection was made of your being observed to be at Court: what report was made in the City of that you delivered in the House of Commons to the Bill of Attainder: what censure you incurred for suffering that Speech to be printed without your privity; and yet could find no meanes to clear your selfe: what portion was designed to you for going to *Kingston* upon Thames in a warlike manner in a Coach and six hired horses with one single man in the Coach with you, and one servant riding by you to the terror of the Kings liege people: what a dangerous Letter your first to the Queens Majestie was, by the interception whereof your going upon your Masters errend in the equipage abovesayd came to amount to levying war against his Maiesty: what other glosses were made on your other Letters. Then turne the tables and aske your selfe whether by like unlucky chances the accused Members may not have as hard an after game to play as you. Whether his Maiestie, allowing him to be the wisest Christian King in the world (as *I* think him) may not yet be more easily mis-informed, and more hardly disabused, then

(*a*) No wood is neerer to rottennesse, then some that seemeth to shine.

then his two Houſes of Parliament. Whether that which his Majeſtie hath heard of diſcourſes held by them at their private meetings, and of Meſſages ſent by them to their confederates, be not more ſubject to miſreport and miſ-interpretation, than that which was ſpoken by your Lordſhip in Parliament before ſo many hundred witneſſes: whether as probable tales might not be told of their deſign upon the perſons of the King, Queen, or Prince, as of our your Lordſhips being an enemy to Parliaments, treating with Danes, or being at the head of the rebels in *Ireland*, and yet as little truth in them: whether their conferring among themſelves, and conſulting with others in this Kingdom, or of a foreign Nation, of the wayes and meanes, and manner of altering any part of the government of this Church, or State into a better form, and of the oppoſition they were like to find therin; were not as convertible into a ſolemne Combination and conſpiracie to do it by force, as the Meſſage you delivered to forty or fifty Gentlemen totally ſtrangers to you, was to be metamorphoſed into the ſhape it was: whether there they may not have had as little hand in the Tumults whereof they are charged to have been the Contrivers, as your Lordſhip had in that which your brother did without your knowledge, and yet whether they may not have met with as great difficulties to come to clear themſelves from the treaſonable ſpeeches vented in them: whether the imputation layd upon many godly Miniſters of the City and Country may not be the dreggs of that cup of the *Prelates vengeance*, which your Lordſhip hath ſo lively expreſſed in your Speech concerning them, (c) or at the worſt may not be imputed to the impatience of thoſe their former ſufferings you have ſo largely laid as if 'twere meant no generation, no degree, no complexion of mankind ſhould eſcape it. Was there a man of a nice and tender conſcience? Him have they afflicted with ſcandall in Adiaphoris, impoſing on him thoſe things as neceſſary, which he thinks unlawfull, and they themſelves knew to be but indifferent. Was there a man of a legall conſcience, that made the eſtabliſhments by Law the meaſure of his Religion? Him have they nettled with innovations, with freſh introductions to Popery. Was there a man of a meek and humble ſpirit? Him have they trampled to dirt in their pride. Was there a man of a proud and arrogant nature? Him have they bereft with indignation as their ſuperlative inſolence above him. Was there a man peaceably affected, ſtudious of the quiet and tranquility of his Country? Their incendiariſhip hath plagued him. Was there a man faithfully addicted to the right of the Crown, loyally affected to the Kings Supremacy? How hath he been galled by their new oath, a direct Covenant againſt it? Was there a man tenacious of

(c) Me thinks the vengeance of the Prelates hath beene ſo ſet forth, which is an excuſe his Majeſty hath been gratiouſly pleaſed to make for others in as great a fault.

of the liberty and propriety of the Subject? Have they not ſet forth books, or Sermons, or Canons deſtructive to them all. Was there a man of a pretty ſturdy conſcience, that would not blanch for a little? Their pernicious oath hath made him ſenſible, and wounded, or I fear prepared him for the Devill. Was there a man that durſt mutter againſt their inſolences? Hee may enquire for his luggs, they have been within the Biſhops Viſitation, as if they would not only derive their brandiſhment of the ſpirituall Sword from Saint *Peter*, but of the materiall one too, and the right to cut off ears. Lord *Digbies Speech* touching Biſhops.

for the Letters of the accuſed Members which you have ſayd for your own, and then upon the whole matter judge, whether without breach of charity (which begins at home) you may not conceive it poſſible they may be as innocent, as you know your ſelfe to be, and then *I* hope they may judge the like of you, and the King and Kingdome may be of your mind and theirs.

But how then came they, and you, and the King and Parliament to have ſuch ſtrange impreſſions of one another? Oh that it were a world to be merry in! *I* ſhould then dare to ſay pleaſantly, that *I* doubt the ſtory of this laſt yeer may at laſt prove a *Romans* of the Devils making in a great part of it. But I muſt be ſerious, and *I* will therefore ſay ſoberly, The envious man hath ſowne theſe tares of jealouſie, and calumny (which ever grow up together) while his Majeſtie and his Parliament ſlept, and the watch-men of our *Iſraell* ſlept alſo in part, and in part were otherwiſe too buſy, and *I*, and ſuch as I, thought good ſeed ſowne in ſo good a ſeaſon, and ground, would ſpring up of it ſelfe though we neither watcht nor prayed; and it may be gloried and truſted more in thoſe noble Worthies (for that name we had given them, and it may be they may have been too ready to aſſume it) then in God that inſtructed them how, and when, and what to caſt into the ground. *Ex illo fluere, & retro ſublapſa referri ſpes &c.* ——How ſhould the Devill have upheld his Kingdom if he had not divided this, when King and Parliament, and prieſt and people were ſo well agreed, and in ſome ſort almoſt all inclined to advance the Kingdome of Jeſus Chriſt in it? When the Parliament had procured from his Majeſty ſuch redreſſes of the grievances of the Subject as were to their and the Kingdomes abundant ſatisfaction, and yet his Majeſty of his ſuperabundant grace deſired, and deſired, and urged and preſſed to know what they deſired more, by his ſo often reiterated Meſſage of the 20. of *January* (which will be a more laſting monument of his wiſdom and goodneſſe then any can ever be erected for him by the Prince his Son) and when the Kingdom thus far ſecured, and

offered to be ſecured at home, at the ſame time enioyed ſo univerſall a peace abroad, that it had no viſible enemy in the whole world, either infidell or Chriſtian (as hath been well obſerved by my Lord your father) how ſhould this envious enemy of mankind have hindred us of this Nation from being happy, but by kindling & fomenting iealouſies and diſſenſions, & at length blowing them up into a war among our ſelves? What is there never a Loyall Subiect in this Kingdom ſo famous for Loyalty? Are the beſt men in it become the worſt Subiects? Are all the godly Miniſters in our Church ſuddenly grown to be Popiſhly, or Seditiouſly affected? Is the moſt clement of our Kings turned enemy to his Parliament, that is to his people, that is to Himſelfe? Hath the beſt Parliament we ever had, a mind to traduce, to revile, to deſtroy their King? Are the many perſons of honor and integrity in this Nation, all in diſeſteem with King or Parliament? Shall the accuſed Members (one of them (*f*) being a true *Iſraelite* in the beleef of all *Iſrael*) be made guilty of the treaſonable words utterd by any baſe fellow, or other perſon without their knowledge, by an advantage of Law through your Lordſhips ſuggeſtion? Or ſhall your Lordſhip be found a Traytor through their or any of their inſtigation, for the deſperate words vented by any Ruffian that mingled himſelfe in his Majeſties train without His or your Lordſhips conſent or approbation, or for any ſuch like matter? Now the Lord rebuke thee, O Sathan, yea the Lord that hath often miraculouſly ſaved this Kingdom rebuke thee.

(*f*) M. *Hampden*, which Teſtimony I give him meerly for love of truth, having beene much diſobliged by him in my owne particular.

The great dexterity your Lordſhip hath to mannage theſe things, *I* have now ſuggeſted, and many more will ariſe in your own thoughts to the ſame purpoſe, may poſſibly be ſo well imployed by the good inſtructions you may receive from one (known to be as able, and who may be as willing to have his hand in all this, as *Joab* was to prepare the widdow of *Tekoah* to tell her well made tale) that his Maieſty may once more be graciouſly pleaſed, not only to have the ſuppoſed fault of the accuſed Members wrapped up in the bundle of the *unwilling and unknowing errors of his Subiects*, and ſo pardoned among the reſt; but to receive them into his favour. Your Lordſhip remembers your own words, *that it was a principall ioy to you, to ſee thoſe perſons, who had been the prime Actors in the happy Reformation of this Parliament ſo acceptable at Court.* Pray to God to give you the ſame ioy again. The Kings admirable clemency hath produced many as great:

great wonders in his Raign. My Lord your father is an example in the very point. And the Kings heart is ſtill in the ſame hand, that turned it towards him after as great an averſation. And if your Lordſhip once find this great block that lyeth in the way of the peace of the Kingdom begin to ſtir, then put all your own, and your friends ſtrength to it. Have no doubt that you ſhall not receive the like favour from the accuſed Members, though you never convey to them the leaſt knowledge of that you have done in their behalfe. *Solomon* hath obſerved, that when a mans wayes pleaſe the Lord, he maketh his enemies to be at peace with him. And a wiſer then *Solomon* hath made a further obſervation, that with what meaſure we meet, it ſhall be meaſured to us again, which it may be your Lordſhip, or they have found already in ill meaſure. He hath alſo promiſed, that almes done in ſecret ſhall be rewarded openly. Stay not here but do your debvoir towards his Maieſties ſpeedy returne to *London*, in reparation of the ill adviſe you were thought to have given about his withdrawing from thence. And if this breach between your Lordſhip and them (the firſt wound in the repreſentative body of the Kingdom) were once perfectly conſolidated by a generall pardon, and Act of Amneſty, why might not his Maieſty ſafely take his place where he ſits as head over that his body, without the enacting of any more of theſe new Laws, which one hath lately propounded, (*g*) I hope in reſpect of the hardneſſe of mens beleef (as *Moſes* did his Bill of divorce) elſe I muſt differ from him alſo in them. But *I* wholly agree with him in this, that the moſt neceſſary action to be firſt done, before or on the day of His Maieſties and his Parliaments meeting, were a moſt ſolemne humiliation for the blood hath binſhed (which can never be ſo put off from one to another, but it will ſtill lye on the Land) and for the many robberies have been committed, not by Prince *Rupert* (who is leaſt guilty of them) but by one Engliſh-man, one Chriſtian, one Proteſtant upon another. And in ſum for all thoſe ſins, wherewith we, and it may be the King and Parliament have provoked our God to jealouſie; As we have cauſe to feare in reſpect of the ſpirit of jealouſie he hath ſent among us, and between them: for the iudgements of God on men, do not ſeldome point to that ſin, wherewith they firſt grieved him. This will well ſet off the action of thanksgiving no leſſe neceſſary to be performed for ſuch a happy meeting. And here may be ſome thing more yet, needfull to be done, for the doing

(*g*) Conſiderations upon the preſent State of the Kingdom, dedicated to the City of *London* in December. 1642.

ing whereof, as no ſubject is ſo able, ſo in ſome reſpect no man is ſo fit, as my Lord your father, and which if *I* be not miſtaken, would make him as acceptable to the people, as his extraordinary experience and abilities have rendred him to his Majeſty, which for the Kingdomes ſake, I wiſh he were, though *I* have no obligation to him, and ſome great perſons to whom I am infinitely obliged think they have had as little to him as I.

Heark! me thinkes I heare a noyſe of ten thouſand times ten thouſand people, making the earth to ſhake, and the mountaines Eccho with ioyfull acclamations. God ſave the King, God ſave the Queen, God ſave the Prince. And after a due pauſe, then a confuſed murmur of as many thouſands ſaying one to another, See how their Maieſties and His Highneſſe reioyce in the ioy of the two Houſes of Parliament waiting on them, and in the ioy of all their People. Glory be to God on high for the peace he hath given us. And after this a whiſper of many asking every on of his neighbour, Which is the Lord *Kimbolton?* which is the Lord *Digby?* which are the five Members of the Houſe of Commons? Are they alſo reconciled and become better friends for their late bitter falling out? And may we hope that all the Noblemen, & Gentlemen, and all other ſorts of people in the Kingdom will take up the ſame faſhion? This is the Lords doing, bleſſed be his holy name. Am I not deceived? No I am not. I will quit my Eremites weed to go ſee this great ſight, and to give my Plaudite to this happy Cataſtrophy of our Tragicall Comedy, then returne to my Cell, and to my only ambition there, to attain to that Heaven upon Earth, which the great Philoſopher of our Age and Nation hath expreſſed in his language, (that is in the beſt was ever ſpoken by Engliſh man). To have my mind move in charity, reſt in Providence, and turne upon the Poles of Truth.

(a) *Francis Lord Verulam.*

Malmsbury.

I Shall not adventure to write unto your Majeſty with freedome, but by expreſſes, or till ſuch time as I have a cipher, which I beſeech your Majeſty to vouchſafe me. At this time therefore I ſhall only let your Majeſty know where the humbleſt and moſt faithfull ſervant you have in the world is, Here at *Middleborough*, where I ſhall remain in the privateſt way I can, till I receive inſtructions how to ſerve the King and your Majeſty in theſe parts. If the King betake Himſelfe to a ſafe place, where he may avow and protect his ſervants from rage (I mean) and violence, for from juſtice I will never implore it, I ſhall then live in impatience and in miſery, till I waite upon you. But if

if after all he hath done of late, he shall betake himselfe to the easiest and complyantest wayes of accommodation, I am confident that then I shall serve him more by my absence then by all my industry, and it will be a comfort to me in all calamities, if I cannot serve you by my actions, that I may do it in some kinde by my sufferings for your sake; having (I protest to God) no measure of happinesse or misfortune in this world, but what I derive from your Majesties value of my affection and fidelity.

Middleborough the 21. of *January*, 1641.

The Supscription of the Letter.

For my Worthy friend Sir Lewes Dives *Knight, at the Earle of Bristolls house in Queen-street*, LONDON.

Deare Brother,

I Hope you will have received the Letter which I wrote unto you from aboord Sir *John Pennington*, wherein I gave you account of the accident of *O Neals* man, and why I thought fitting to continue my journey into Holland; going still upon this ground, that if things go on by way of accommodation, by my absence the King will be advantaged: If the King declare Himselfe, and retire to a safe place, I shall be able to wait upon him from hence, as well as out of any part of England, over and above the service which I may do Him here in the mean time. Besides that, I found all the Ports so strict, that if I had not taken this opportunity of Sir *John Penningtons* forwardnesse in the Kings service, it would have bin impossible for me to have gotten away at any other time.

I am now here at *Middleborough*, at the Golden-fleece upon the Market, at one *George Petersons* house, where I will remain till I receive from you advertisement of the state of things, and likewise instructions from their Majesties; which I desire you to hasten unto me by some safe hand. and withall to send unto me a cypher, whereby we may write unto one another freely. If you knew how easie a passage it were, you would offer the King to come over for some few dayes your selfe. God knows I have not a thought towards my Country to make me blush, much lesse criminall; but where Traitors have so great a sway, the honestest thoughts may prove most treasonable.

Let *Dick Sherley* be dispatcht hither speedily, with such black clothes and linnen as I have; and let your letters be directed to the Baron of *Sherborn*, for by that name I live unknown. Let care be taken for Bils of Exchange. *Middleborough*. IAN. 20. 1641, Yours

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The Lord DIGBYES *Letter to the Queens Majesty.*

Madam, HAGUE, *March* 10. 1642.

IT is the first contentment that I have been capable of this long time, That your Majestie is safely arrived in HOLLAND, *Withdrawn from a Country so unworthy of you.*

I should have waited the first upon you, both to have tendred my duty according to my precedence of obligation above others, and to have informed your Majesty the timeliest, of the state of this place, wither you are coming, both in point of affections and interests, but that there flie about such reports, that the Parliament hath desired your Majesty not to admit me to your Presence, as I dare not presume into it without particular permission. The ground of their malevolence towards me in this particular, is said to be upon some Letters, which they have presumed to open, directed unto your Majesty from me, which I professe I cannot apprehend; for I am certain, that I have not written to your Majestie the least word that can be wrested to an ill sense, by my greatest enemies, having not so much as mentioned any businesse to your Majesty since I left England. *To the King I wrote once with that hardinesse, which I thought His affaires and complexion required*, but that

Letter

Letter was sent by so safe hands, as I cannot apprehend the miscarrying of it. However *Madam*, if my misfortune be so great, as that I must be deprived of the *sole comfort of my life, of waiting on Your Majesty, and following Your fortunes*; I beseech You, let my doome be so signified unto me, as that I may retire with the least shame, that well may be, to bewaile my unhappinesse, which yet will be supportable, if I may be but assured that wardly that generous and princely hearts preserves me the place of

(MADAM,) *Your Majesties most faithfull, and most affectionate humble servant.*

Master Ellyots *Letter to the Lord* DIGBY.

My Lord,

YOu have ever been so willing to oblige, that I cannot despair of your favour in a busnesse wherein I am much concerned; The King was pleased to employ me to London to my Lord Keeper for the Seals, which though after two hours consideration he refused, yet being resolved not to be denied, my importunity at last prevailed; which service the King hath declared was so great, that he hath promised a reward equall to it; it may be the King expects I should move him for some place, which I shall not do, being resolved never to have any but by the *Queen*, being already so infinitely obliged to her for her favours, that I confesse I would owe my being onely to her; nor shall I ever value that life I hold, but as a debt which I shall ever pay to her commands: The favour which I desire from your Lordship, is; That you will engage the *Queen* to write to the King, that he would make me a Groome of his Bed-chamber, which since I know tis so absolutely in her power to doe, I shall never think of an other way, for which favour neither her Majesty nor your Loydship shall ever finde a more reall servant. For our affairs they are now into good a condition, that if we are not undone by hearkning to an Accommodation, there is nothing else can hurt us, which I feare the King is too much enclined to, but I hope what he shall receive from the *Queen*, will make him so resolved, that nothing but a satisfaction equall to the injuries he hath received, will make him quit the advantage he now hath; which I do not doubt will be the means of bringing your Lordship quickly hither where you shall finde none more ready to obey your Commands,

Then your most faithfull and humble servant,

Yorke the 27 of May, 1642. THO: ELLIOT.

Observations upon the same Letters.

THe Lords and Commons have commanded these ensuing Letters and Votes to be printed. The copy of a Letter written by the Lord *Digby* to the Queen the 10 of March last, of his own hand-writing, An originall Letter written to the Lord *Digby*, by Master *Thomas Elliot* from Yorke the 27 of May last, Two notes of Arms, the one of which is partly His Majesties own hand, both found among my Lord *Digbies* papers: In the Letter of the Lord *Digby* to the Queen, it may be observed, how he discovers his venemous heart to this Kingdom, in that malicious censure, that we are a Country unworthy of him; unworthy indeed to be so often designed to ruine and destruction, to be undermined and circumvented by so many plots and devilliish projects of Iesuits, and Priests, and other the most factious and malignant spirits in Christendome, by which we had been often ruined and destroyed, if Gods wonderfull mercy had not preserved us: and we call his Divine Majesty to witnesse, that we have never done any thing against the personall safety or Honor of Hir Majesty; onely we have desired to be secured from such plots, from such mischievous Engines, that they might not have the favour of the Court, and such a

owne-

powerfull influence upon His Majesties Councels, as they have had, to the extream hazard not onely of the civill Liberty and Peace of the Kingdom, but of that which we hold dearer much than these, yea, then the very being of this Nation, our Religion, whereupon depends the Honor of Almighty God, and salvation of our souls. Let this Lord, who was long amongst us, and knew the grounds of our proceedings, and most secret consultations, produce any thing (if he can) of undutifulnesse, or dis-respect to her Majesty, expresst or intended by us.

Another discovery in the Letter is this, That this Lord confesseth that he writ to His Majesty with the hardinesse which he thought His affairs and complexion required; what this was, may well be perceived in a Letter from himselfe to the Queen, heretofore printed by our direction, his affairs in the judgement of this Lord required, that he should withdraw Himselfe from His Parliament, betake Himselfe to some place of strength, such was the counsell he then gave Him, and how well it hath bin followed, every man may perceive; but what His Majesties Complexion required, that may seem a greater mystery, and yet this may be collected out of that Letter; That His Majesty in the apprehension of this Lord, was too inclinable to an Accommodation with His Parliament, which in a kinde of scorn in that Letter; is called the easie, or the sage way; this Complexion so beseeming a good Prince, required such a hardy and vehement provocation to wrath and war against His Subjects, as this Lord presumed to expresse in that Letter, and besides his treachery to the Kingdom, we may herein observe a great degree of insolence and contempt towards His Majesty, that he should dare in a Letter to the Queen, to tax His Majesties Complexion with so much as mildnesse towards His people, must needs be required such hardy and bold Counsell.

In Master *Elists* Letter it may be first observed, That whilest His Majesty contests with His Parliament for some questionable Prerogatives concerning the Common-wealth, His own servants do really deprive him of an undoubted Prerogative, of being the Soveraigne disposer of favours and preferments in His own Family, which this Gentleman doth expresse in that resolution, never to have any place about His Majesty, but by the Queen, and may be further observed what these desperate Counsels about the King are most afraid of, and what they think most hurtfull to themselves, that His Majesty should be inclined to an Accommodation with His people; By this they fear to be undone, that is to lose that prey, the estates of the Parliament men, and other good Subjects, which they have already devoured in their own fancies, and that they expect to be preserved from this undoing by the Queens interposing.

By these two Notes may be observed, that at the time whilest so many Declarations were published in His Majesties Name, with solemne Protestations of His Majesties intentions of raising onely a Guard for His own Person, all sorts of Provision for an Army were made beyond the seas, and this poore Kingdom designed to the misery and confusion of war, and under the disguise of defending the Protestant profession, an Army to be raised in the intention of these wicked Counsellors, for the suppressing and destruction of the Protestant Religion.

A Note of the Arms sent for by the KING from *Amsterdam*.

C. R.

Two hundred fire-locks. 4 peeces of Cannon for battery, viz. 1 Cannon. 1 Demi-Cannon. 2 whole Culverin. 2 Mortars. 4 Petards. 10 field-peeces of 6 pound bullet mounted. One hundred Barrels of powder. Round shot and case proportioned to the severall Peeces,

Pieces. Two thouſand pair of Piſtolls. One thouſand Carbines. Three thouſand Saddles. Three thouſand Muſquets. One thouſand Pikes. *C. R.*

Iran de gerre a Amſterdam & Bartholetti.
Agent de la langravine de Hen. Wickford.

Die Lunæ 1. Auguſti 1642.

Ordered, that the Letters from the Lord Digby, *and M.* Thomas Elliot, *and the Note of armes ſent for by the King from* Amſterdam, *be printed: And that it be referred to the Committee for the Defence of the Kingdom, to prepare a Preamble, and to make ſome Obſervations upon theſe Letters.* H: Elſynge, Cler. Parl. D. Com.

Poſtſcript.

TO give my ſelf the honor of becoming your Lordſhips Gentleman-Vſher in the way of retractation, I ſhall not bluſh freely here to confeſſe that when I made that mine Anſwer to your Lordſhips Speech to the Bill of Attainder, I had not obſerved that the breach of the Sabbath among the *Jews* was puniſhable by death by any Command of God, before that which was given upon the occaſion of the gatherer of ſticks, which was a manifeſt ignorance in me. For *Exod.* 31. 14. we find theſe words, *Ye ſhall keepe the ſabbath for it is holy unto you, every one that defiles it ſhall ſurely be put to death,* for whoſoever doth any worke therein that ſoul *ſhall be cut off from among his People.* Whereby it ſeemeth that the queſtion about the ſtick-gatherer was in the regard of the lightneſſe of th work he had done; or of ſome other occaſion now unknown to us, but that makes no difference in the caſe, in reſpect of the uſe I made of the example. And upon this occaſion I cannot forbear to obſerve, that the groſſe breaches of all the Commandements of the firſt Table were made Capitall by God; which is a matter worthy of much conſideration by them that have the Legiſlative power in all Chriſtian States. There is yet another greater ſlipp in that Anſwer of mine. Where having that in my thoughts which your Lordſhip hath ſo well expreſſed as I have recited it in the beginning of that page. *There is in Parliament a double power of life and death by Bill; a judiciall power and a Legiſlative power, the meaſure of the one is what is legally juſt, of the other what is practically, and politickly fit for the good and preſervation of the whole.* I in my Anſwer thereunto expreſſed my ſelfe too ſhort in theſe words, *But in either of theſe caſes to deny unto that Repreſentative body, the High Court of the Kingdome, a liberty to do any thing not unjuſt in it ſelf, (though not as yet legally declared to be juſt) for the preſervation of that greater body it repreſents, when according to the ſincere judgement of prudence and policy it cannot be ſufficiently ſecured by Lawe already made, is neither agreeable to the Law of nature nor of the Land, nor of God, nor to a rule of your Lordſhips own.* Whereas I ſhould have ſayd to do any thing *by Bill.* For ſo it was propounded by your Lordſhip, and intended by me, having your words in my phancy, and ſuch was the caſe of the Lord *Straffords* Attainder, which I was to maintain, againſt whom the Houſe of Commons thought better, to proceed by Bill even after a judiciall hearing, to avoyd the inconvenience of affirming, or ſeeming to affirme an arbitrary power in the Houſe of Peers in their proceedings by way of judicature, in the caſe of Treaſon. The uſe whereof their Lordſhips themſelves have I thank allwayes ſo carefully declined ever ſince the Statute of 25. *Edw.* 3. whatſoever power by that Statute may be thought to remain in them.

The Printer made many faults which being none of mine I will not trouble my ſelfe to amend, nor thoſe he may have made in this my Anſwer to your Lordſhips Apology, But for my own, if in the haſt it was written, any may have eſcaped me, which may give the leaſt offence either to the King my moſt gracious Soveraign, or to the Parliament, or to either Houſe thereof, or to your Lordſhip, or to any man dead or living, I do here humbly crave their pardon who may take the offence, and retract it as having happened beſide my intention and againſt my will.

To

To the READER.

I Should do ill to print a half truth, whereof I pretend to be an intire lover. I muſt therefore here give notice, that the three former parts of this Anſwer were in his hands to whom I recommended the care of the printing, according to the date in the Title, which he can teſtifie; but I could not reſolve to let the fourth go after them ſo ſoon, for reaſons concerning others, and not my ſelf. And in the mean time I made many great alterations in this laſt part, and it hath ſtill grown under my hand, at length to the bulk it now bears, which I will not excuſe, becauſe I could not mend.

Non ſunt longa quibus nihil eſt quod demere poſſis
Sed tu Coſconi Diſticha longa facis.

This paſſage hath reference to the Marginall note in fol. 6. at the latter end.

When my Lord of *Eſſex* ſtood in favour, the Parliaments were calm: Nay *I* finde it a true obſervation, that there was no impeachment of any Nobleman by the Commons, from the Raign of King *Henry* the ſixth, untill the eighteenth of King *James*, nor any intervenient preſident of that nature, not that ſomething or other could be wanting to be ſaid, while men are men: For not to go higher, we are taught eaſily ſo much, by the very Ballads and Libels of Leiceſtrian time. But about the aforeſaid yeer, many yong ones being choſen into the Houſe of Commons, more then had been uſuall in great Councells (who, though of the weakeſt Wings, are the higheſt Flyers) there aroſe a certain unfortunate and unfruitfull Spirit in ſome places; not ſowing, but picking at every ſtone in the Field, rather then tending to the generall Harveſt. And thus far the conſideration of the Nature of the Time hath tranſported me, and the occaſion of the ſubject.

FINIS.

ERRATA.

PAge 9. line 19. for *it as*, read *it as an hyperbolicall*. p. 12. l. 26. dele *I*. p. 13. l. 11, 12. read, *as all other kingdoms and States in* Europe *have alſo*. p. 18. l. 5. for *if that*, read *that if*. p. 20. l. 14. for *the Law*, read *our Law*. p. ead. l. 16. for *retraction*, read *retractation*. p. 21. l. 2. after *you did*, adde *or at leaſt was done*. p. 24. l. pen. after *written*, adde *and conſenting thereunto*. p. 27. l. 21. for *munde*, read *mine*. p. 32. l. 2. for *were*, read *was*. p. ead. l. 20. for *tare*, read *tare*.

Leſſer faults may be amended by every Reader.

QVERES 24
AND
CONIECTVRES.
Concerning the preſent ſtate of this Kingdome.

k England

LONDON March. 2
Printed for Richard Royſton. 1643. 1642

Quære's and Conjectures, concerning the the preſent ſtate of this Kingdome.

1. QVÆRE.

Whatiſſue may probably be expected of theſe great differences amongſt us.

Coniecture.

THere are but three conditions that can poſſibly befall us; *Accommodation*, *Victory*, or the *continuance* of theſe *civill warres*.

As for Accomodation, there are but ſlender hopes of that, if a man ſeriouſly weighs theſe particulars.

1. The confidenee which both ſides have of their owne ſtrength together with their ſeverall ſucceſſes.

2. The mutuall ſufferings, whereby they have exaſperated one another.

3. The deep ingagements of both parties, not onely of their fortunes, friends, perſons, but the tye of an Oath (according to ſeverall interpretations,) the bond of religion, which of all other doe make men more eager and zealous in their proſecution.

4. The great diſtance of tearmes on which they ſtand, each ſide expecting that of the other, which according to their owne ſuppoſitions cannot be imagined poſſible, *viz.*

1. That ſuch Delinquentrs ſhould be delivered up, who by their owne acknowledgement are ſo prevalent, and of ſuch authority on each ſide, that they carry all buſineſſes as they themſelves pleaſe. As if men would conſent to their owne ruines.

2. That they may have the chiefe power and places of the Kingdome at their owne diſpoſall, which neither ſide can enjoy with any ſufficient ſecurity to the other.

As for victory, it is not eaſily conceiveable upon what ground any

any judicious man and lover of his Countrey can rationally deſire it; or if he ſhould, yet it ſeems ſtill as difficult to imagine what grounds he can have to hope for it; The ſtrength of both parties being late more equally poyſed then before. Tis commonly granted, that with his Majeſty there are the generality of the Nobility, Gentry, Clergy, throughout the whole Kingdome, and a great part of the people every where, who of late doe fall off from the other ſide every day more and more; So that if he ſhould perhaps have the worſt in one battaile, yet the eſtates, reputations, abilities, multitudes of thoſe that are ingaged on his ſide in ſeverall places, (eſpecially conſidering his diſperſed Armies) would be able to repaire it againe, and to hold out for a laſting warre. As for ſupply of moneys, 'tis as eaſily imaginable, how he ſhould get more, as how he ſhould get ſo much.

On the Parliaments ſide, there are, beſide ſome Nobility, Gentry, Clergy, the greateſt part of the Communalty, the Corporations, Forts, and Navie. Nor is it without ground ſuſpected, that many of thoſe who fall off from them, doe it to ſave charges, and for fear of future payments. In which kind when his Majeſty ſhall expect their aſſiſtance, they are like to prove as uſeleſſe to him, as they were before to the Parliament. So that though we ſhould ſuppoſe, as many of the people to fall off from this ſide, as may probably be ſuſpected, yet thoſe that are cordially ingaged, with ſuch advantages as they are like to keep, will be able to hold out ſo long in a Civil war, till the whole Kingdome be ruined.

Since therefore there is ſo little likelyhood either of *Accommodation* or *Victory*, it muſt neceſſarily follow, that the moſt probable expectation is the continuance of theſe warres.

2 QVÆRE.

Where lyes the fault of this unhappy diviſion.

Coniectvre.

SInce both parties do in this difference appeal to every mans judgment, therefore I hope 'tis no great preſumption to venture upon the determination of this *Quære*, and I am ſure no extraordinary thing to miſtake in it.

1. Some there are who attribute all to a great deſigne, which hath been a long time acting amongſt us for the introducing of Popery. In the proſecution of which, they conceive all theſe troubles to be raiſed: But this others diſ-reliſh as groundleſſe, becauſe his Majeſty is ſufficiently known to be a reſolved Proteſtant, being naturally of ſuch a diſpoſition as will ſtrongly adhere unto thoſe principles which he hath once embraced.

As for the Biſhops (to whoſe former violences we owe much of our preſent miſeries) though they might perhaps affectionatly incline to popery, in thoſe poynts which ſeem to promote their owne greatneſſe; yet for other things, 'tis likely they did only connive at it in oppoſition to Puritanes, whom they eſteemed their greateſt enemies; ſo that though that religion might conſequently by this means have increaſed and ſtoln in amongſt us; yet 'tis not probable that it was by them directly intended and upon deſigne.

2 Others there are, who (according as they are ſeverally ingaged) do aſcribe the fault of this diviſion to the ſeverall parties of it. The relations of both ſides concerning the occaſions & paſſages of this difference being ſo faire and plauſible, that either of them alone were enough to inſinuate into the beliefe of any indifferent man.

His Majeſty tells us, that at the beginning of this Parliament he did in every thing comply with their advice for the promoting of the publike good, granting unto them ſo many acts of grace (beyond any example of his Progenitors) as might abundantly repaire thoſe oppreſſions and grievances, under which they have formerly ſuffered. But when he had ſuch ſtrong reaſons to ſuſpect that there was a prevalent Faction amongſt them, combin'd together for the utter ſubverſion of government, and that they would make Lawes without his aſſent, when as firſt by threats and tumults they had frighted away the major part of both Houſes, who were otherwiſe affected, not without ſome danger to his owne perſon; then he was forced to withdraw himſelfe, and to provide for his owne perſon in remoter places.

On the other ſide, the *Parliament* acknowledge thoſe many good Lawes which they have propounded, and his Majeſty hath paſſed; But withal they ſay, that there is great reaſon to ſuſpect, that all theſe

acts

acts were but unwillingly assented unto, onely in satisfaction to the exigencie of those times, His Majesties bad Counsellors being still as prevalent with him as before, who might afterwards as easily perswade him to the breach of these new acts, as they had formerly done to the breach of others: so that all they had done was nothing worth, unlesse there might be some further course taken for the removal of these evill Counsellors, and the setling of the power of the Kingdome in such hands as might preserve the Lawes, and not destroy them: It being very probable, that those Counsellors, who have now perswaded his Majesty to this opposition of his Parliament, if the *Militia* had been at their disposall, would themselves have used the power of it, for the suppressing of the Parliament.

Such plausible pretences are there on both sides, that an honest man may very excusably mistake, especially if he understand these thing onely by Relation from others, and be not himselfe an inquisitive looker on upon the severall passages of them.

3. To me it seems the most probable conjecture, that mutuall jealousie did first make this wound, and mutuall bitternesse hath since festered and inlarged it.

Where the truest ground of this jealousie lyes, must be found by examining the severall parties, whether that change which hath produced our present troubles hath been in the people, or in the Governours. This may seem hard to determine in this particular case, though if a man speake abstractly and in the generall: the truth is, it is not so common nor so likely for people to rise up without cause, as for Governors to oppress without cause. And on the other side, when the people have been much intrenched upon in their properties or liberties, it may probably be expected, that when they doe shew themselves, they should appeare exasperated unto a high degree of feare and impatience.

The bitternesse on both sides hath been occasioned by 1. Violence in opinion. 2. Vnusuall practises.

There are too many on both sides who are so eager and violent in their opinions, as scarce to allow him for an honest man, who is of a different judgement from them, as if it were possible, that there should be so great a difference betwixt men of the same Religion, where persons of Learning and Piety should not bee ingaged on both sides.

Though a man had as good Iudgement and Affections as he,

he is capable of, yet ſtill they would be liable to the frailties of humane nature. Injuries and hard dealing might exaſperate him, hopes and preferment might ſeduce him; converſation, Dependencies, friends, calling, have a great influence upon the mind, and may unawares inſinuate ſtrong prejudices. As for the lawfulneſſe of being ingaged on either ſide, I ſuppoſe this caſe hath been ſo throughly diſcuſſed *pro* and *con*, that that it is now grown as endleſſe as other controverſies, & that men of honeſt affections may be on both ſides, on both parties. So that for matter of opinion, there ſhould be a liberty granted for every one to goe according to his owne evidence.

But for matter of outward practiſe, as levying taxes upon the eſtates of others, and the like; it cannot be reaſonably expected, but that every one ſhould be forced unto a conformity to that ſide, under whoſe power he is. If a man will not willingly contribute, he muſt look to have it taken from him; if he will be active in ſpeaking or preaching againſt them, he muſt think to be ſilenced and impriſoned, though in other reſpects he may be of never ſo much known honeſty and credit, yet he cannot reaſonably imagine, that others ſhould prefer his private wayes or opinions before that which to them ſeems moſt conducible to the publike welfare. So that ſuch proceedings by either partie (ſuppoſing the caſe undecided, and that theſe proceedings be not made odious by circumſtances) are in themſelves excuſable upon the grounds of common reaſon and policy: Which if men would equally conſider, it would abate much of that bitterneſſe and violence on either ſide.

3. QVÆRE.

What is the beſt cure and remedy for our diſtempers.

Coniectvre.

IF mutuall jealouſie be the diſeaſe, then mutuall confidence muſt be the cure, which is in his power onely to effect, in whoſe hands are the hearts of all men.

But for outward applications, the beſt way of preſcribing is to accommodate this difference by ſome middle way, wherein either party ſhall remit ſomewhat of the rigour of thoſe termes on which now they ſtand. Onely here will be the difficulty, how to frame ſuch an accommodation as may by both ſides be eſteemed ſafe and honourable. This perhaps would not be ſo difficult, if it were not for that which ſeemes

to make it very eaſie, I meane that neare relation betwixt King and people, whoſe mutual concernments ſhould be ſo intwined, that the honour and ſafety of the one ſhould be ſo to the other.

But as the caſe now ſtands, theſe two muſt be conſidered according to their divided intereſts: And under this notion the chief enquiry muſt be (ſuppoſing the caſe undecided) which ſide may ſuffer with leaſt prejudice to it ſelfe, and to the publike welfare.

And here to me it ſeems for matter of power and ſafety, that there is leſſe danger in the Kings yielding too much, than in the Parliaments; for experience tells us, (as hath been often obſerved) that what the people once loſe, is ſcarce ever recovered again; whereas what the King part with, is afterwards by the ſubtilty of Statiſts eaſily regained.

And for matter of honour, it is conſiderable:

1. That where the fault is leaſt, the diſhonour muſt be leaſt. But now the fault muſt needs be leſſe in his Majeſtie, who is but one, and may more eaſily bee deceived by miſ-information, than in the Parliament, which being an aſſembly of ſo many choyſe perſons, cannot be ſo liable to miſtakes, and conſequeetly are not ſo excuſable for them.

2 It ſeems neceſſarie, for the publike welfare, that the honour of that aſſembly ſhould be preſerved moſt inviolable, and with the greateſt caution, which is ſo the ſupream, that from it there can be no appeale: If this once loſe its reſpect, it will preſently loſe its power: And then the very conſtitution of this Kingdome is utterly ruined.

But what then (may ſome ſay) ſhal thoſe perſons ſuffer that are declared Delinquents, for being active on the Kings ſide? I anſwer, it cannot ſtand with his Majeſties honor to give them wholy over to puniſhment, nor with the Parliamẽts to let them wholy eſcape. In this difficulty therfore it may perhaps be ſome ſatisfaction in the formality of Law, that they ſhould be tried & cenſured, though they were afterwards pardoned.

If this may ſeeme too hard and unequall, let it be conſidered, that 'tis no diſhonour to yield to neceſſity, eſpecially ſuch deſperate neceſſity, as that whereunto this Kingdome is now reduced.

4. QVÆRIE.

Whether the likely inconveniences of ſuch an Accommodation as may probably be obtained, be not much to be preferred before thoſe great miſchiefs, that may accompany victory, or the continuance of theſe warres?

Ca-

Conjecture.

IF the Proteſtant Religion may be ſecured, the Doctrine ratified, and the Diſcipline in ſome things reformed, for ſatisfaction to tender conſciences, as is intended and proffered on both ſides. If our Liberties and properties may be enſafed according to thoſe new Acts which have been lately made: then me-thinks men ſhould rather content themſelves with thus much, than hazard all by further contentions.

The chiefe inconveniences of ſuch an Accommodation would be:

1. *The comming ſhort of ſo full a Reformation as ſome men aym at.*

2. *The countenancing of thoſe perſons that have been the chiefe inſtruments and occaſions of theſe miſeries, and the diſcountenancing of others that have beene active for the publike good.*

The miſeries that may enſue upon a victory (not conſidering the great charges, difficulty, and uncertainty of it are briefely theſe. 1. *The effuſion of ſo much bloud as it will coſt for the preſent, beſides the miſchiefe of a laſting and deſperate diviſion for the future.* 2. *The extremities and violence which further oppoſition may provoke unto, and ſuch ſucceſſe encourage.*

If it be ſayd, that 'tis better to be cured by a Fever than to dye of a Lethargy; I anſwer, tis true where the Fever is a likely cure, and the Lethargie is certaine death, but not when both ſeem equally mortall, or it may be, the cure more dangerous than the diſeaſe.

The miſchiefes that will befall us upon the continuance of theſe civill warrs will be as many, as preſſing, as our owne fearres can create, or as our enemies can curſe us with. It may deprive us of our arts, learning, our liberties and properties, our Laws, and (it may be) our Religion too. So that we ſhall have nothing left us to be preſerved. Many of our neighbours can by their owne experience, tell us ſad ſtories of the miſeries they have ſuffered by it already: And if the beginnings of it are ſo cruell, what may be expected when it ſhall more generally rage through the whole Kingdome, producing famine as it needs muſt, when the husbandman dares not ſow, or cannot reap, and conſequently all peſtilentiall diſeaſes which will follow upon courſe and unwholſome dyets?

Both theſe particulars have been extellently amplyfied by the Moderator, in whom you may ſee this Quere ſtrongly and fully reſolved. Both ſides doe pretend to a defenſive war, it will now appeare who have leaſt ground for this pretence by their Averſeneſſe to Accommodation; ſince doubtleſſe if peace and ſafety be their chiefe end, it muſt needs be farre better for them to enjoy this with ſome inconveniences, than to want it with many more.

FINIS.

22

A LETTER VVRITTEN

To a friend,

DECLARING HIS OPINION,

being such tenents, as are contrary to the doctrine of the Church of England, and of all the Reformed Churches; yea, and the Universall Church in all ages: which opinions are worthy of learned mens Consideration and Confutation.

Mat. 13.25.

While men slept, the Enemy came and sowed tares among the wheat.

2. Tim. 3.13.

Evill doers shall wax worse and worse, deceiving and being deceived.

1642 Printed in the yeare, 1644. March 2.

Deare Brother,

COncerning that late conference that I had with you about some Papisticall doctrines, maintained by the English Prelates, and yet somewhat doubted by weaker brethern (though they be not many) but is not to be wondred, for as the profane proverb saith, Rome was not built in a day, so neither will their doctrines bee suddenly rooted out of mens minds: For indeed these are part of those very doctrines, that are the very whore of Babilons wine, with which shee hath made Nations drunke, and therefore it's no marvell, though mens heads bee so intoxicated, that they go staggering up and downe, and know not where nor how to stand steddie in the faith, and be you assured till you leave her abominations, you cannot be safe from the wrath of God, and therefore bee advised by a brother who will advise you in his brother *Pauls* words, 2. Cor. 6. 17. *Come out from among them, and bee ye seperated, saith the Lord, and touch no uncleane thing, and I will receave you*; And therefore till ye seperate from the doctrines as yee do from her ceremonies, ye cannot be safe.

Now the first doctrine that I give you warning of, is about the baptizing Infants, of which I somewhat doubt, because it is derived from Rome: for as Master *Lilburne*, when hee was on the Pillory, very worthily said, that Episcopacy being derived from the Pope of Rome, was from Antichrist, and that these Ministers which exercised their functions by power received from the Bishops, did it by a power from Antichrist, from which I think may safely be concluded, that our Baptisme received by that power is from Antichrist; besides I know no difference betweene a false Church, and no Church, a false Christ and no Christ, a false Baptisme (which most of our bretheren say, the Baptisme received in the Church of England is) and no Baptisme: And therefore considering from whence we had our Baptisme, the goodnesse of it may very well be doubted of; besides for the Baptizing of Infants, I know not one plaine scripture for it: Moreover if we do but consider what a hurt it doth, for it is a meanes to keepe men from good lives, because most men think they were made partakers of Christ in Baptisme, and being by our best Ministers

nisters in their Sermons, exhorted to get Christ, their answer is, that by a covenant in Baptisme, they were made partakers of Christ, and are so bold that they will say Ministers ought not to preach to them, as if they were Pagans, and we now to become Christians, and to get Christ: but say, that Ministers should perswade them to the keeping of that Covenant and teach them how to keepe it, and so they shall be sure of Christ, but this is false doctrine, false in the very ground, though the Jewes made a covenant at the Circumcision to keepe the Law, *Galat.* 5.3. yet we Christians have no such direction from Christ, and therefore Godfathers and Godmothers that in the Childs name make a covenant, and say, that they believe the Articles of Christian Religion, and promise to forsake the world, flesh, and divell, to doe this by way of covenant, in the Childes name is without warrant, and they that procure Godfathers and Godmothers for this end, do erre, not knowing the Scriptures, nor the power of Christs death, which is not layd downe for men conditionally, if they shall believe and repent, but absolutely without any conditions, And therefore I believe the businesse of Godfathers and Godmothers is a very foolish ceremony: For the Crosse in Baptisme, some say, that was to the old Christians a Monitory, sign or figure, to put them in mind of their promise made to God in Baptisme, in the Infancy of the Church, for want of the Spirit it may be so, but what need we such Monitors, have we not the holy Spirit which is our Monitor, therefore away with such needlesse ceremonies: And therefore for the form of words in Baptisme used by the Prelaticall Church, *viz.* I in the name of the Father, Sonne, and holy Ghost, Baptise thee.

Let mee bee bold to shew you a mystery, that when in a Sacrament a forme of words become a stumbling blocke, and that the truth may bee (without prejudice to the originall) expressed in other termes, then to avoid stumbling into other errors, the old forme may be changed, and another forme of words that doth not occasion the like stumbling, may be used, as for example in this of Baptisme, our Prelaticall Ministers say, that they have a power from Christ, for the comfort of distressed penitent Soules, in the name of the Trinity to pronounce absolution from sinne: For justification of this Popish act, the Prelates alledge their forme of Baptising, and say, it is no other then is there expressed; For as in the one place he

he saith I, in the name of the Father, Sonne, and holy God, Absolve thee: So in the other, in the same name, Baptize or dip thee, for so the words signifie, into Christs bloud, of which they say, the water is a signe, by which mysticall action, they say, the soule there Baptized, is cleansed from all sinne. And moreover they say, that as a Constable in the Kings name, doth execute an office, so doe the Prelates in the name of the Trinity, cleanse the Baptized, and Absolve the truely penitent, all which is plaine Popery: and therefore I judge it (and so do many of our brethren also) very lawfull and convenient to change the forme of words in Baptisme, and say, I Baptize thee into the Union or Unitie: By which forme is demonstrated, that the faithfull soul is made one with the Father, Sonne, and holy Ghost, which is most comfortable, and abundance of solace doth ensue to all the elect so joyned: For this union can never be broken; and besides the excellency thereof doth so overwhelme the inferme actions of all such as are rightly so Baptized, that such a Soule, notwithstanding some infirmities, appeares before God like the woman, *Revel.* 12. *All clothed with the Sunne, the Moone under her feet, and a Crowne of* 12. *Starres upon her head.* So glorious in the sight of God, that *Iohn* saith, even as Christ is, so wee in this present world 1. *Iohn* 4. 17. This is the right Baptisme of the holy Ghost, that as the body is dipped into the water, so is the soule into the Union, Essence or being of God, but this mystery I advise you not to discover to such as be carnall, least ye cast pearles before swine: and as some say this is the very seedplot of Familisme, I answer, the Spirit assures us this is a glorious seedplot for truth. I have beene the larger because I would have you well instructed in this principle.

Another thing I would have you to beware of, that you be not married by a Minister. The Papists make marriage a Sacrament, and therefore injoyne a Priest to performe it. And our English Prelates treade in their steps, for they must have a hand in joyning men and women together, else our foolish people thinke themselves not rightly married; but I advise all that fear God to abstaine from all appearance of evil, especially in matters have nothing to do with the Prelates, let us take our beloved for a faithfull yoak-fellow in the presence of our brethren, God requires no more.

As for churching of women, I hold it utterly unlawfull. And to abstaine from our wives after child-bearing a full month is meere Judaisme;

the new Testament injoynes no such thing, and what ever is not of faith is sinne.

For the Sacrament of Christs last supper, I need not name some fopperies used at the same, as kneeling upon your knees when you receive the bread and wine, (which you have already left,) as also the taking it in the morning, a custome without any warrant from Scripture. Let me in this be bold in Doctor *Burwicks* words in his 14. page of a booke, intitled an answer to certaine exceptions made by a learned Gentleman, where reproving such as take it in the morning, who saith to you it cannot bee called the Lords supper, but the Lords breakfast. And so it is indeed to them, for they eate up the Lord at a breakfast, and swallow him downe whole, and make no bones of him, hee is to them but their mornings nuntioes: And after that they drink up his bloud, most sweet Canniballs, and after this they can eate a sufficient dinner. These fellowes saith the learned Doctor must needs have good stomacks, therfore do not sympathize with the Babell brats in eating their Lord in a morning: Neither do you put off your hat in time when yee eate the Lords Supper, for this I boldly affirme, for Christians, to put their hats off to the bread is unlawfull, and no lesse idolatry then to kneele to it: I know some will mince and make dissentions about this point, but I say let the faithfull servants of Christ flee from all appearance of Idolatry. To sit at the Lords Supper with hats on heads, in these times, is not only lawfull but necessary, and that for the totall abolishing of all reverence and shew of bread-worship, and wee that are the people of God have cause to praise him for manifesting truths so clearly to us, and if wee should neglect the practizing therof, we should shew our selves ungratefull, and unworthy of so great favours.

But for that opinion of some, that thinke we ought to salute one the other, with an holy kisse, at the time of eating the Lords supper, though some doe like of it, yet I wish it might bee forborne for a time, lest in the planting of our Church, some weake ones stumble: And let us remember that saying, all things that are lawfull, are not expedient. For going to their common meeting houses, remember I pray you our last discourse, for the name of the place, by any meanes never call it a Church, it is but a meeting place made of lime and stone: And for reverence, there is none due to it: And to shew any reverence is meere superstition: The

place differs not from our common dwellings; and truly that difference of places were done away, I could wish, and I know that many are of my mind, that either these were imployed to some other uses, and so new meeting houses built; or at least men were suffered all the weeke to buy, sell, or worke of some trades in them; for so long as any hold a reverentiall respect in their minds of the meeting houses, even so long a superstitious relique of Antichrist lodgeth in the heart, which to God we hold it abominable: And therefore I commend Master *Samuel How* the Cobler, and others that chose to be buried in the fields, and that by the highway side, rather then in the seperated grounds: and for Master *Enoch Kent* the Glover, who buried a maid in his yard, hereby appeares the zeale of our holy brethren against such Idolized places. But for going to these houses to heare the word, I am not as some of our brethren are totally against it: but if we doe go some caveats must be observed, as first we must not go in while their abominable Service is in reading. Secondly, when we do go in, let us be sure to shew no act of reverence, neither let us kneel down within their Church, (as they call it) nor when we come out let us neither bow nor put off the hat, nor use any other posture in token of reverence, that so we may have clear consciences from any act of worshipping God in their meeting houses. In the third place let us have an eye to our thoughts, that we heare not the Preacher as a messenger sent from God but as a man exercising his gifts: And if we do observe these caveats, I think you or another may go in safely, and sometimes do good, as *Paul* became a Jew unto the Jewes, if that by any meanes he might winne some. So we by hearing their doctrines may the better judge them & confute them, and so we may win some soules from them, and truly for my part I judge this a better way, then totally to forsake their Assemblies.

As for the singing of Psalmes with them, doe as you are perswaded, but know their Psalmes are no other then *Davids* Psalmes adulterated by men that were Poets, (yea perhaps Ballad-makers) and ye know how Poems are generally esteemed of, and therefore our Psalms as they now stand mistified, are little better then burnpe, and you know that all humane inventions in worshipping are abominable to God. That the Psalmes are not those wherein *James* speaks, *Is any merry let him sing Psalms*, Jam. 5. 13. plainly appears, for that the right Psalms are spirituall Songs, *Ephe.* 5. 19. of which the

the Apostle speakes *1 Cor.* 14.15. where the words are, *I will pray with the spirit and pray with the understanding also. I will sing with the Spirit, and sing with the understanding also.* By which place it appeareth that book Psalmes are no more lawfull then book prayers, which we all judge unlawfull. But as Doctrines, Revelations, Interpretations, and strange tongues were by inspiration from God by his Spirit; so were Psalmes also: for which see *1 Cor.* 14.26. Therefore I conclude it is not lawfull to sing Psalmes without the Spirits inspiration; but because all our brethren are not thus minded, I leave it to their discretions till they be further instructed in this truth; In the mean time let as many as be thus minded walk by this rule, and peace be upon them, and upon the Israell of God. I have said the more against this carnall Psalme singing to move you to presse on to more new truths, that you may serve God in newnesse of Spirit like a Christian, and not in oldnesse of Letter like a Jew.

As for burialls of the dead, I need not say any thing of that, for your self is well satisfied, how not any thing about it belongs to a Minister, no more then to marriages, neither praying nor reading, nor ought else, there is no footing in Scripture for either: and therefore brother, be not dismayed, at the jeeres and mocks of the Ishmaelites, that scoffingly said we bury our brethren as we burie dogs, cats, or stinking careases of beasts, and that in open fields, tush, God knoweth our hearts, and we must bear their scoffes till bodily observations, and Superstitious customes be done away, which I hope will be ere long, and that naked truths without Ceremonies shall flourish: and so be not cast down, you shall see Satan in his instruments shortly troden under our feet, when we shall be made Princes in all nations then we shall bind Kings in chaines and Nobles in fetters of iron; such honour the Saints shall have, and that is it we hope and wait for.

As for the oath of Supremacy, (*viz.*) that one should sweare the King is supreme in causes Ecclesiasticall, is a most vile and unlawful oath, contrary to fundamentall truth, and the very nature of true churches, whose supreme government rest not in any one particular person, as Pope or King, but solely and alone, joyntly in all the members of every independent congregation, and therefore we hope that oath will be altered, of which I shall not need to write any more.

I have some other things to write of, as about the Scriptures, which is the

right

right and which is not, and how they may be discerned by the Spirit, as also about the Creeds as some call them, the Athanasian & Apostles Creed, neither of them good: the Athanasian Creed hath no lesse then blasphemy in it, and the other palpable untruths. That which was made by Goodman *Turner, viz.* the Saints belief, is worth them both. So desiring you to strive on to the attaining of more new truths, I commit you to him that is able to make you perfect.

Postscript.

IF you desire the Saints belief, made the last year by our brother *Turner*, it was printed for *William Larner*, and were to be sold by the Author in Pauls chain: in which is intimated how Goodman *Turner* had been imprisoned by the Bishops near 14 years. O wicked Bishops to imprison such a man, that in the first yeare after the Bishops lost their power, made us a Creed. O how it vexed them when they saw it, and heard that our three brethren the *Blackwell-Hall* men, that were imprisoned the last year in the West countrey, for saying there is blasphemy in the Athanasian Creed, and that they were presently released: I warrant you, they even gnasht their teeth for anger, but their wings are now clipped. *Hallelujah, Hallelujah.*

FINIS.

K. P.P. London

A 23 Number 34

CONTINVATION

Of certain Speciall and Remarkable passages informed to both Houses of PARLIAMENT, and otherwise from divers parts of this Kingdome, from Thursday the 23. of February, till Thursday the 2. of *March* 1642.

Containing these particulars, viz.

1 A true relation of a late Message from the Parliament to the Lord Generall, and the Lord Generals answer to the same.

2 A true Relation of some late propositions agreed upon by the Parliament by the advice of the Lord Generall concerning the Treaty.

3 A true Relation of two late Votes further agreed upon by the Parliament concerning the Treaty.

4 A Letter from the Lord Generall to the City of London, upon speciall occasions.

5 A true and exact relation of the Queenes landing in Yorkshire, and going to Yorke, and what men, moneyes, and other provisions she hath brought along with her.

6 A true relation of a Ship of the Queenes that was cast away in her passage from Holland, and what provisions were lost in the same.

7 A true relation of some letters of the Queenes that were intercepted going to his Majesty and brought to the Parliament since her comming to Yorke.

8 Also ano her Letter of the Earle of Newcastles lately intercepted going to his Majesty concerning the Queene.

9 A true relation of a late letter from the Lord Fairefax to the Parliament of the present state of things in Yorkshire.

10 A true relation of some late newes from Linbolne and Newarue upon Trent.

11 A true Relation of Letters from Oxford of the State of the Kings army, and Prince Ruperts designe to meet the Queene in Yorkshire.

12 A true relation of the late dispersing of the Kings army in divers Counties neere London.

13 A true relation of Letters from Northampton, of some speciall newes from thence, and of the progresse of the Lord Grae in Leicester shire.

14 A Certaine and punctuall relation of the overthrowing of Sir Ralph Hoptons forces in the West Countrey.

15 A true relation of the last letters from Ireland, reciting the severall passages of the Protestant forces, from the 25. of January, till the 15. of February last, of sundry great overthrowes given to the Rebels in that time.

16 A true Relation of the Parliaments intention to send to his Majesty on Thursday or Fryday next, concerning the Treaty.

17 A true relation of Prince Ruperts late cruell progresse into Suffolk, and the Lord Capell into Cambridge shire to plunder the Countrey.

18 And lastly, A true relation of the Parliaments sending the Earle of Northumberland, the Lord Say, and foure others of the House of Commons to his Majesty concerning the treaty.

March. 2.

March 2. Printed for *F. Leach*, and *Francis Coles* in the *Old-Baily*. 1642

A CONTINVATION OF Certaine Speciall and Remarkable passages informed to both Houſes of Parliament, and otherwiſe from divers parts of this Kingdome.

From Thurſday the 25. of February, till Thurſday the ſecond of March 1642.

THe Grand buſineſſe upon which all the Kingdom waites in expectation is about the treaty and ceſſation of armes, the Parliament having ſpent much time about the ſame, to fit propoſitions to ſend to his Majeſty, for haſtening whereof his Majeſty ſent a Letter to the Parliament, admoniſhing a ſpeedy agreement, but withall gave them an item, that if any thing ſhould intervene, whileſt they were in agitation of the ſame, contrary to their expectation, they would excuſe his Majeſty therein, thereby intimating, as if ſome deſigne were plotting by that party, and moſt likely againſt the City of London, as by Captaine Ogles Letter to ſir Nicholas Criſpe and ſome other letters lately intercepted going to Oxford, is moſt probably conjectured, if not apparently intended, But the Parliament that all things might bee done concerning the ſame with the beſt conſideration, well knowing that too much caution could not be uſed in ſuch a cauſe, and having fully agreed upon the votes for a Treaty and Ceſſation of Armes, ſent ſome of their members to the Lord Generall the Earle of Eſſex at Windſor,

viz.

viz. the Lord Say, Lord Howard, Master Pim, Sir Walter Earle, Sir John Corbett and Master Glotworthy to have his advice and direction for the manner limitation and qualification of the said Cessation, upon which the Lord Generall with advice of a councell of Warr returned seaven Propositions to the Parliament concerning the same, but submitted to the Houses therein which Propositions the Houses having seriously debated approved thereof, and voted that they should be annexed to their former votes, to be sent to his Majesty tending to this effect.

First, that all Arms, Ammunition, victuals, money, and other commodities passing without such a safe conduct that may warrant the passage, shall be freed bootie, as if no such cessation were agreed on at all.

Secondly, that all manner of persons passing without such a safe conduct as is before mentioned, shall remaine good prize, as if no Cessation were.

Thirdly, that his Majesties forces in Oxford shall advance no nearer Winsor then Wheatly, and in Buckinghamshire not nearer Alesbury then Brill; and that in Barkshire the forces on both sides advance no nearer each other then they now are; and that the Parliament forces in Oxfordshire advance no further then Henley towards Oxford; and those in Buckinghamshire advance no neerer Oxford then Alesbury; and that his Majesties forces shall take no quarter above twelve miles any way from Oxford, and that the Parliament forces shall take no new quarters above twelve miles from Windsor.

Fourthly, no siege shall be begun or continued against Glocester, that his Majesties forces now imployed to that siege shall retire to Cirencester, and Malmsburie, or to Oxford if they please. And that the Parliament forces in Wiltshire take up their quarters in the Vies Chippnam, and the Parliament forces that are in Glocester that there remain, and those at Bristoll in Bristoll, or if they please come to Winsor; and that the Welsh and all forces with them drawn to Glocester shall depart into their quarters where they were before.

Fifthly, that the siege be removed before Plimouth, or that

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the Parliament forces be permitted to raise it if they can.

Sixthly, that the Cessation be not violated on either side, no act of hostilitie be immediatly commenced, but that the General be made acquainted by the partie grieved, and three dayes allowed for satisfaction, and if satisfaction be not given or accepted, then three dayes before hostilitie be begun be past, this is to be observed also in the remoter Armies by the Commanders in chief.

Seaventhly that all froces in England and Wales not before mentioned, shall remain in the same quarters as they are at the time of publishing this Cessation, and under the same conditions expresst in the Articles before.

And the houses also have agreed upon a further vote touching the Cessation that it shall be noe hinderance to any proceedings concerning the assessation of the Counties or the leaveying of moneyes upon the Propositions or Weeckly contributions for the maintenance of the Army.

And they have also further voted that if the Treaty goe on they will Treat with none to be appointed by his Majesty without his Majesty himselfe in person.

All which votes and Propositions are referred to a Committe to draw the same up into a forme to be forthwith sent to his Majesty.

The Lord Generall also sent a letter to the Citty of London returning them thankes for their great forwardnesse in contributing towards the moneyes desired for the service of the Army declaring his approbation of their Propositions for the reduction of his Army to 1100 for every Regiment of foote and &c. for every Troope of horse, and that he shall be also ready to give the Citty full satisfaction in any other perticular they shall advise him of concerning the Army.

Advising them to use all possible care and diligence for the better securing and fortifying of the City.

Where upon the Citty with advice of their Committe and Common Councell have agreed, not withstanding there further care in the raising of ourworkes, any Courts of Guard, to make

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so me further Out-workes for the better Guard of the City, and to that purpose have already set men on worke for the raising of two strong Bulwarkes in the feilds neere Islington and Moore feilds.

The Letters from Yorkeshire on Munday last do certainely affirme the Queenes landing at Bridlington in that county, and that the Earle of Newcastle having notice of her comming drew out about 1500. of his forces in Yorke to meet her Majesty, which he did accordingly, and brought her with all her traine to Yorke City. It being also informed by the said letters, that she hath bronght over with her neere upon 200. Commanders and old Souldiers with great store of Treasure, but the armes and ammunition spoken of is not as yet landed but remaine at sea, partly for that they were in great feares of being intercepted by the ships lying before Newcastle, but more cheifely for that they had not knowledge of any certaine place for the Queenes landing, but upon the first notice of her safe arrivall, the said provisions are ready to come ashoare at any Port shall be appointed them, the Dutch Admirall Dan Trumpe, having beene also very forward to conduct the said Ships for the Queene, it being also very credibly informed that upon the Queenes passage from Holland shee left one of her ships, wherein was good store of Excellent Horses intended for the Commanders that came with her, divers of her retinue, her foure Coachmen and some other provisions.

And it is also informed the further to confirme the certainty of the Queenes comming to Yorke that there was one of her servants intercepted by the Lord Fairefax in Yorkeshire, going with letters to the King to informe him of the news of her comming, which letters are also brought to the Parliament.

There was also an other letter intercepted and brought to the Parliament from the Earle of Newcastle to his Majesty, informing him of the Queenes comming to Yorke, and the state of his army, and that he hath upon notice of the intended cessation of armes drawne out a part of his forces into the East riding in Yorkeshire for new quarter and that otherwayes he should have

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beene to much straightned of provisions in Yorke to maintaine his forces during the Treaty.

It is also informed by letters from thence that Peter Thomas Fairefax was by his Father the Lord Fairefax designed to march with some forces through the West Riding, to joyne with the Lincolneshire forces that were also upon their March to fall upon that part of the Earle of Newcastles forces in Newark upon Trent, but upon the notice of the Queenes coming to Yorke hee is commanded back againe to joyne with the Parliaments forces in the East Riding, as being a more needfull service, the better to prevent the Earle of Newcastles getting of quarter there, and hinder the passage of the Queenes provisions to Yorke.

Vpon the joyfull newes of the Queenes landing, the Cavaliers of Oxford are not a little pleased, and it is reported that Prince Rupert is designed by his Majesty with a party of Horse to goe into the North to assist the Queene in her passage, and bee her convoy to Oxford, but the certain truth of this I cannot affirm, it being rather conceived, that their designe rather is to draw out their forces and spread them about the Countries, for fresh quarter, and thereby get a great advantage of the Parliaments forces, by reason of the restriction for quarter during the treaty, being not otherwayes able to maintain their army at the treaty go on, though the next way to undoe the Kingdome.

And they have already made an ample manifestation of their designe in this particular, having already quartered one part of their forces in Glouceſter shire, an other part about Wilts-shire and Salisbury, and a third part lately marched into Bedfordshire, or to stony Stratford, which must needs prove very prejudiciall to the City, by the stopping of the Carriers and all provisions comming in that road to London.

By Letters from Northampton it is enformed that the Lord Gray in Leicester shire, having notice that the Lord Camden and his son M. Noell made preparations for the raising of forces in the County of Rutland against the Parliament, advanced with some forces to the Lord Cambdens house, called Brooke house in Rutland and after some slight opposition took the same, and

Master

M. Noell prisoner with good store of armes ammunition and other pilledge, but the Lord Camb den himself made escape, the Lord Gray having since sent M. Noell to Northampton, to remaine there in safe custody, till a fit opportunity to send him up to the Parliament.

The last newes from Plymouth of the Lord Hoptons removing his siedge there, and the defeat given to him at Modbury, by Letters of credence from thence, dated 25. present is related to this effect, The Devonshire clubmen to the number of about nine thousand came towards Plymouth to joyn with the Parliaments forces against the Hoptonians, and by the way on Tuesday last fell upon Modbury, where the enemies most considerable forces lay strongly intrenched to the number of 1500. or 1600. commanded by Sir Nicholas Slany cheife, with whom they incountered about 3 a Cloak in the afternoone and continued in Hot fight till 4 the next morning, in which time the Cornish Cavaliers lost 6 200. men, and had twice as many wounded, and then forsook their works, leaving behind them five peeces of Ordnance and about 1100 muskets, they tooke about 70 foot, and 40. horse, the same day in the afternoone the Earle of Stamford fell upon the Lord Hoptons quarters before Plimouth, and forced him to forsake them, who drawing his forces into a body in open field next morning with intention to give battell, had newes brought him of the great defeate given to Sir Nicholas Slany and the residue of the forces at Modbury, by Sir Nicholas himselfe, who very valiantly, or rather hotely led his forces and took flight whereupon he altered his resolution from a battale to a retreate, and that in such haft, that he left one of his greatest pieces of Ordnance that he had in his army behinde him, the Lord Stamford marched the next day to Modbury, joyned his Forces with the rest of the Devonshire men there and are now upon pursuit of the Cavaliers into Cornewell.

The last letters from Dublin in Ireland dated the 15. present do informe us certaine speciall passages of newes from thence, especially of a great victory obtained against the Rebels upon the relieife of Athlone in the province of Connagh in Ireland, comming from a very good hand, and an eye witnesse of the whole passages there, to this effect.

The Garisons in Connagh being in some distresse for want of Ammunition and Cloathes for their Soldiors it was thought fit by the Lords Justices in Dublin to send them releife, and to that purpose designed 2 troops Horse and foote under Command of Sir Iohn Sherlocky Sir Richard Greenvill and others, and we sent forwards from Dublin upon the fifth of January

last, and had several slight skirmishes with the Rebels in our passage, did there make a passage, forced them from divers of their strong holds, kill'd many, tooke ten pieces of good worth and amongst the rest Lieutenant Colonell Dillon a chiefe Rebell, and on the 30. of January we came safely to Athlone, where our men having reposed themselves for two nights and relieved the Garrison in the Castle with an hundred and twenty musketiers under command of sir Robert Newcomin, returned back 4 or 5. miles to a place called Kenny West, where they rested themselves three dayes more, in all which time they strengthned themselves intending to fall upon us (as we had certaine intelligence) in our returne to Dublin. On Saturday the fourth of February, we advanced in our way towards Dublin, daily taking divers of the Rebels, who confest unto us what great preparations were making against us, and that the rebels intended to cut us off every man, notwithstanding all which threats there was not one Officer or Souldier seemed any way to be daunted, but were all so overjoyed to heare that the Irish would stand and give them fight, as that they thought each mile a dayes march, untill they had tryed the valour of the ensuing enemy, and on the Tuesday following, we being quartered within two miles of Mullenger met two or three Irish who gave us certaine notice that the rebels had intrenched themselves at a place called Raconell neare a mile on our way from Mullenger whereupon about [illegible] clock in the Morning having drawne up our men into battalia, we advanced towards the enemies trenches, charging them, who with as much seeming courage answered us and drew close to their workes in the passage neere two houres we having as was conceived no way to make over unto them but through the high way which according to their best skill was barricadoed up against us, but among those who in the businesse it pleased God to make instruments of victory in this fight, let me not forget how it pleased God to put into the heart of Major Iohn Morris to try the bog on our left hand, which he passing over with his horse followed with a division of Musketteeres led by Captaine Hunnywood, who with Captaine Glee that day had the Van.

The Passage now being made over the bog by Major Morris, our horse follow'd the first ranck who presently routed 4 troopes of the enemys horse, and others fell upon the left hand upon 800. men which were within a quarter of a mile, being come out of Longford to assist those we found at the passage, which were before in number by confession of one of their own Captaines, 2000. foote and 400. horse. This way over the bog, being found out by Major Morris it was not long before the passage was cleered by Captaine Gee with his Pikes and some few Musketeres, he taking advantage of the enemies want of powder in their Trenches their shot falling on us not so thicke as before it did, and espying a fellow coming down the hill withall speed towards them with a bag of powder Captaine Gee thought then was the time to fall on to break the passage which he accordingly did put in execution, the enemy after a little pe'ting with stones, betooke themselves to their heeles, so that as soone as we recovered the top of the hill being not above Pistoll shot from their Trenches within the Castle we tooke eleven of the enemies Colours, our horse being still in pursuit for 4. or 5. miles, our valiant Commander Sir Richard Greenvill Sir William Saugham with other resolute officers of horse cut off, nere 300. of them, and tooke many of their horse.

The parliament having now fully agreed upon their votes for a Treaty and Cessation of Armes appointed Messengers to goe to his Maiesty with these for his assent on Thursday next viz. the Earles of Northumberland, the Lord Say, of the Lords House, Sir Iohn Holland, Mr. Rich Whitelocke, and two others of the House of Commons being designed for that purpose.

But when we shall heare the late carriage and proceedings of the Cavaliers in finding out parties of horse & foote about the Kingdome to plunder and undoe the Countries there is small hope of any setled peace, any thoughts of peace, it seems also further is moved that Prince Rupert is gone with a great force into Lancashire and got already as far as Bolton to make many an hinder their association with the other counties, and plant the head quarters at the Lord Caule, also with an other party of horse being gone into Cambridgeshire and hath made assault against Cambridge, if not already gone, the sad effects and full designe of both parties being to make what spoile and waste they can in those parts, and then to pursue their intended designe of getting into Yorkeshire to assist the Popish Army, and to bring the Queene to Oxford.

FINIS.

A HIGH WAY TO PEACE:

Briefly Declaring

The grouds of our Misery,

And

The meanes of our REMEDIE.

Rom. 12. 18.

If it be possible, as much as lyeth in you, live peaceably with all men.

1642 Printed for the Common good. 1643.

WHat we shall doe to procure Peace, is a Question more acceptable in the resolution, then in the propofall thereof, and is sooner propounded then resolved: but since it is every mans *Quere*, it should be some mens studie to give satisfaction; and a small beginning, though from a low hand and weake head, may be seconded to better purpose; if every man that desires Peace with an honest heart and ingenious hand would endeavour after it it would be more sensible then now it is. I shall put in only two mites into this Treasury, I meane return a twofold Answer to this *Quere*, and this I shall do *exempli causa*, expecting more liberall hands from more plentifull purses:

For Answere therefore,

If we will have Peace we must { First Petition for it. *Lachrimis & Precibus.* / If this will not prevaile, / Secondly, we must fight for it, *Armis & viribus.*

First we must Petition for it { First of God. / Secondly of Man.

First of God, becauſe the cauſe of all our miſery is his diſpleaſure; it is God that ſends the Sword to revenge the quarrell of his Covenant, *Levit.* 26. 25. It is God that brings a Sword upon a Land, and gives it Commiſſion to deſtroy, *Eze.* 14. 17.

Secondly, becauſe all other meanes will be but like corn on the Houſe-top which will wither before it grow up, wherewith the mower filleth not his hand, nor he that bindeth ſheaves his boſome, *Pſal.* 129. 6, 7. *When he giveth quietneſſe, who can make trouble? and when he hideth his face, who then can behold him*, whether it be done againſt a Nation or a perſon, ſaith *Elihu* in *Job* 34. 29. *The very God of peace muſt tread down our enemies under our feet*, Rom. 16. 20. *and give us peace*, which he will not doe, but with reference to the Law and terms therof, which are, humiliation, ſupplication, and reformation.

Secondly of Man, *viz.* thoſe in whoſe power mutually it is to comemprife the preſent differences without any more blood, which lyeth in the ſole breſts (next unto God) of the King and Parliament, and we ſhould ſeek thus for peace.

Firſt, becauſe God commands us *To follow peace with all*, *Heb.* 12. 14. *to live in peace*, 2 Cor. 13. 11. *to be at peace among our ſelves*, 1 Theſſ. 5. 13. and *to ſtudie quietneſſe*, 1 Theſſ. 4. 11.

Secondly, becauſe the preſent Warre is douneſticke, and therfore the more unnaturall, bitter and intollerable; the more dangerous deſtructive and durable.

Thirdly, becauſe if terminated by the Sword, the Conqueſt which way ſoever it falls, cannot be the ſubject of more joy, then ſorrow, and of more glory, then pittie, when the ſlain on each ſide ſhall be look'd upon, with ſad hearts, weeping eyes, and wringing hands; when the voice of ſome ſhall be like that of *Eliſha*, 2 *Kings* 2. 12. *O my Father my Father*, and of others, like that of *David*, 2 *Sam.* 18. 33. *O my Son my Son*: the voice of ſome like that of *Jephtha*, *Iudges* 11. 35. *Alas my Daughter!* and of others like that of the old Prophet, 1 *King.* 13. 30. *Alas my Brother!* when the voice of moſt ſhall be like that of the 5. *Amos* 16. *Wailing in all the ſtreets, and they ſhall ſay in all the high wayes, Alas! alas!* and *they ſhall call the husband man to mourning, and ſuch as are skilfull of lamentation, to wailing.*

It concernes us therfore ſtill to Petition and deſire Peace, though upon any termes, or perſonall diſadvantages, to buy it any rate, that (ſaving the ſale of Truth for it) we can give; and certainly it will be a cleare evidence unto the whole world which party is cordiall in the truth of the cauſe profeſſed on both ſides, *viz.* Religion and Liberty, by the termes of *Pacification* on each ſide propounded: that partie that ſhall tender *Propoſitions*, carrying in them the glory of God, the true and rightfull honour of the King, and Liberty of the Subject, is truly cordiall and ſincere in the Cauſe; and that partie that will not yeeld hereunto, hath that *lying tongue*, which *Solomon* ſaith, *hateth thoſe that are afflicted by it*, and *that flattering mouth which worketh ruine*, *Prov.* 26. 28.

Againſt that partie therfore, the palpable enemies of all our comforts, let us bend our ſtrength, and rally our Forces, and in the Name of the Lord fight the Lords and our Countries Battle.

Object. *But ſuppoſe this Malignity be found in that party that hath got the King into ſuch a caſe is it lawfull to reſiſt the King? ſhould we not rather ſuffer, and referre our cauſe to God, then fight?*

Anſw. If wicked men by fraud or force have gotten the King to countenance and propagate by His perſonall preſence their bloody and cruell intentions of utter ruine to our Religion

Religion and Kingdome, we lawfully may and ought to deliver our selves by force of Armes from such a partie, though the King be among them; and this is cleare from Scripture, 1 *Sam.* 14. 44. 45. *Saul* was resolved to kill *Ionathan*, as the wicked Cavaliers to kill the *Parliament*, the people by force rescued him out of his hands: and upon this ground that *Ionathan* had wrought great salvation in *Israel* for them, in destroying the Philistines was it lawfull for the people to rescue *Ionathan* out of the hands of *Saul*, their true and lawfull King, when they personally sought his ruine? and is it not lawfull for us to rescue the Gospell the worker of our spirituall salvation, and the Parliament, our earthly Saviours; yea our selves, Wives, and Children out of, (and to keepe our selves by force) from the hands of devillish Cavaliers, because the King is present with them, and doth countenance them by His presence, when he protesteth, and taketh God to witnesse that he hath no such intent? and the intent of these wretches is, seene in all their proceedings?

Againe it is very cleare that the same wicked *Saul*, a pretended defender of the Faith of *Israel*, and dissembling love and respect unto *David*, beloved by the Israelites, as the *Parliament* by the wise hearted English for the good he did them, resolved causelesly to put him to death, without the least wrong ever done unto him; did *David* quietly submit himselfe unto *Saul*, and lay down his life at his feet? No, he did furnish himselfe with weapons, and got a considerable party, and secured himselfe thereby, 1 *Sam.* 21. and 22. chapters: It is true, he durst not take away *Sauls* life, though he was in his hands; and Cursed be that man that would doe the least personall wrong unto our King. But if it was lawfull for *David* to gather an Army for his defence against his lawfull King (as it was) for *God* doth acquit him of every thing, saving in that of *Vriah's* Wife, 1 *Kings* 15. 5. much more then is it lawfull for us, to gather an Army, and defend our selves from a bloodie and wicked generation, that goe about to destroy us, and hath gotten the Kings pretence, in hope to protect them, and strengthen their party when He himselfe protesteth that His soule abhorres such intentions.

But here is no ground of this Scruple; for the King protests he intends no mischiefe to the Kingdome, in respect either of Religion or Liberty, nor the Parliament to the King, in respect of his due Prerogative and glory: But we know the Cavaliers are enemies unto both; the Quarrell therfore is by both King and Parliament denied to be between the King and Parliament, but affirmed to be between the Cavaliers and Parliament, between Papists, Delinquents, Traitors, and the Parliament; and these wretches having stollen and got away the Jewell of the Kingdome, our Royall King, this should be an occasion rather of more setled resolution, then scruple, except men have a mind to be undone. Will men scruple whether it be lawfull to redeem the King from the power and hands of those that endeavour to undoe him and his posteritie, to make him a begger, to hazard his Royall person, Crown and Dignitie? Will men question whether it be lawfull to save the Kings life, to preserve his posteritie, to keep up his glory? Is it not notoriously known that the Parliament hath alwaies suggested the most safe, honourable, and best Counsell unto his Majestie at all times? And hath the King ever bin in danger, or, at any losse by hearkening hereunto? Was it not the Parliament that prevented by their sage and wise Counsells, that fatall danger and hazard which was like to befall his Majestie in the unhappy controversies between us and our Brethern the Scots? Was it not the faithfull advice of the Parliament that prevented his Majesties going over to *Ireland*, when the malice and treacherie of wicked men had suggested that piece of danger also unto him, had not the Parliament had a tender respect unto His Royall person, it had bin easily by them assented unto; and surely they could not but see that these wicked wretches had bin lesse dangerous to their peace and securitie, if either they had gone over with

Him, or staid here behind Him: It is well enough known to all those whose eyes malice hath not put out, that the Parliament hath alwaies bin the best Friend both to King and Kingdome; and that these wicked Councellors have *Cito pede et naturali malo*, endeavoured His ruine: and therfore looking upon these Traitors, as the Enemies to the King and Kingdome, to our Religion and Liberty, and to all our comforts, our main endeavours must be to find out some way (if we love God, our King and Kingdome, if no meanes but the Sword must free us from their cruelcie) how to manage this controversie with most hopefull successe.

First then, if we would mannage this Warre with a hopefull successe, we must endeavour Unitie on our parte, both in the Citie, Armies, and Countries. (The Parliament calleth for our persons, our purses, and our parts; and their gratefull acceptation of many humble motions from severall Countries in this Kingdome, bids not be discouraged to suggest our best thoughts, arising from honest hearts, importing the welfare both of themselves and us, and promiseth also both a good construction, and a due consideration thereof) Unity in our party is through Gods mercy the chiefest way to victorie: For

First, if we be not united, and that professedly in the Cause, no man can know his Friend from his Foe, and so neither their strength nor weaknesse: for there are more enemies unto the common cause of the Kingdome, then are yet rallied up in an Armie either at *Oxford* or else where.

Secondly, if we be not knowingly united, we may commit that trust unto those, both in the Citie, Armie, and Countries, whose treachetie and falsehood may omit opportunities, discover our secrets, waste our treasures, and in fine betray the cause it selfe, kill us with our own weapons, and maintain their Warres with our own Moneyes.

Thirdly if we be not manifestly united, no defeat will discourage our adversaries but still they will be in expectation, to plough with our heifers, and at last by their dissembling and hypocriticall factors, we shall be betrayed *into the hands of the Philistines*.

And therefore in the generall there is a necessity that either by some more particular and extraordinary covenant, solemn and serious execration, vow and protestation, or by some meanes or other as the Parliament shall in their wisedome think best our own party may be strongly and visiblely united together, and that a cleer and manifest breach thereof be most exemplarily punished to the terror of others.

But more particularly for the uniting of the City, and the increasing the better parte therein, many things are seriously to be considered: as first the causes of much malignity and the removall thereof, and they are these. First, the wicked and malignant preachers therein which blessed be God is a little taken notice of now, and it is full time: it did surely argue, as bold impudence, so most intolerable sanfinesse, security and malignity, when they would though closely and covertly, yet cleerly enough and maliciously vent their spleene and malice against the Parliament and their proceedings, even in pulpits, which though now they manage in a slie and close manner, yet their *quondam* downe right railing against our brethren, the Scots are sufficient characters to know them by, certainely there is not one thing that either in City or Kingdome hath proved more prejudicial to the common cause, then these fellowes: surely the multitudes of plundered Ministers now fled to the City, doe suggest unto us what course our adversaries have taken with godly ministers, who have bin never knowne by any other character then sound preaching and honest living, to be their enemies. surely if such preachers be suffered and not removed, it is no marvelle that either City or Country prove to disjointed in the common cause.

Secondly, another cause both of dis-unity and more spreading malignity in the City,

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in the permitting of known Papists, & many hundreds of known malignants to live and continue among us, surely we cannot conceive it either agreeable to the rules of policy or safetie to suffer this, neither doth the example of our adversaries give us any such president, such Snakes and vipers in our owne bosome, prove much to our ruine and destruction diverse waies. For,

First, these men infect their servants and all their families (a thing very considerable.) and the rather, because many well affected servants are gone out in the Kingdoms service.

Secondly, these men being many have occasion of daily consultations, and so have opportunities of conspiracies against the common good, and prove infectious unto their neighbours, especially if inferiors.

Thirdly, these men (if trades-men) as most of them are, will either make all their workmen such as themselves, or else will not employ them, and so this partie growes great.

Fourthly, these men deale with many chapmen abroad in the Countries, and by their letters and lies, and spreading abroad malignant bookes in the severall countries of the Kingdome prejudice the common cause abundantly.

Fifthly, these men are many of them monied men, and great grounds of feares there are that a common stocke is going among them in the maintenance of the warres against us.

Sixthly, Many of them are of the Trained Bands, and so have armes, and many times may unadvisedly be imployed in places of trust in night watches, which in times of imminent dangers may prove very obnoxious to us.

Lastly, We know these are the men of hopes to our adversaries to worke their works for them here in the City, and we doe not know what store of arms many of them may have at command when opportunity serves their turne, and therefore we can see no reason (with humble submission to our great Councellors) but such men should be banished the Citie, or some other speedy course taken with them, and their armes put into honest mens hands, and certainly no such inconvenience will follow, as will ballance the danger of their cohabitation with us, and it is to be believed that if such a course were in agitation, it would very much quash the manifestation of their malignant spirits: sure I am that the very suspition of honestie (the character of our malignitie against our enemies) is ground enough, for them to banish whole families from them, and certainly, the Votes, Ordinances, and Declarations of the Parliament will never doe their worke to purpose, untill some course be taken that any that shall dare to speake against them (except they will stand to maintaine it to be against the constitution of the Kingdome) be banished or most severely punished.

Thirdly Another ground and cause of dis-unitie and spreading malignancy, both in Citie and Kingdome is the common sale of many lying and scandalous Bookes, especially with the forged *Clarke* of the *Parliaments hand* thereunto, though this be a thing little regarded; yet the authors heare of (doubtlesse Jesuites or such like) knowe their operation, and to my knowledge from mine own observations, (having lately bin in many Countries) bookes of this nature have rendred many noble men, Gentlemen, and the whole Parliament among hundreds of people in the Countries, very ridiculous, and have infinitely wrong'd them: and it is heartily to be wished, that some speedy course might be taken for redresse herein.

Fourthly, Another accidentall occasion of much divisions, is the unhappie and indiscreet managing, of the differences of judgment amongst those, whose principles of love unto Jesus Christ, and his common cause should teach them more wisedome, though it

be not to be expected, that as yet we can be all of one judgement, but that, this mercy is reserved for a more glorious time. & though it be very well known that there are as great differences even amongst the Papists, *Arminians*, *Prelates*, and almost all though learned men in some particulars; as there are among them, yet it is to be desired that there was a more modest, moderate, and discreet carriage and managing of their controversies and meetings, for although the selfe same *Brownists*, *Separatists*, *Anabaptists* and Sectaries, that have caused the miserable condition of *Ireland*, be the same which have caused our troubles in *England*, *viz.* Papists and the popish faction, Yet wee know that this is charged upon those, who little deserve either such names, or any such imputation of such malignity, and the open, harsh rigid and confident deportment in their wayes is well enough known to be prejudiciall both unto our great councell, who are unwilling to discourage piety though in much weaknes, and also to the common cause of Religion and Kingdom surely that discretion, that made them more close private and reserved during the time of the Prelates raigne, to the securing of their own persons, would be as seasonablely and wisely improved for the benefit of the common cause.

Fifthly another cause, which we may also call accidentall, is that which indeed should have a contrarie operation in the hearts of ingenious men, and that is the lenitie, clemencie, and mercy of our high and Honourable Assembly towards Delinquents, and known enemies both to themselves Religion and whole Kingdome: if we erre in suggesting this amongst other causes of Malignitie, it is an error of our deareſt love, and most intimate respects unto them, and therefore we hope the more pardonable; and if so be from their Mercy wicked men will take the boldnesse to expresse their hatred; we hope we may with more favourable constructions take an occasion to expresse our love with more freedom, and therefore let not our grave Senators be displeased if we humbly suggest what is commonly the reports of many *viz.* that there is nothing that hath proved more hurtfull both to the Parliament, Religion and whole Kingdom then their mercy, for this is suggested among Malignants to be the reason. *viz.* that they have not that power which they seeme to have, and hence it comes to passe that the Votes and Ordinances of Parliament are so sleighted, and the highest Court in the Kingdome carreth not so much dread and terror with it, as the *quondam* meanest Courts of the proud Prelates, and so that which formerly was the dread of *Peeres*, is sleighted of the meanest: and therefore would it please the Lord to put into their resolutions, to execute Justice upon these Delinquents that are under their hands, to shew their power and lawfull authority in the exercise thereof upon Malignants: and since their patience, love and mercy, is so abused, they would make men feele the power of their wrath, and know that authority which God hath put into their hands for his own cause, and his peoples good (a thing expected from them by God and good men) they need not feare, but as God hath bin with them in succeeding them especially, when Justice hath bin executed, so he will still prosper them in his work, and lift up all good men in their assistance herein.

This is the first meanes to carry on the cause with hopefull successe, *viz.* a diligent care to preserve Unitie chiefly in the City.

Secondly, another speciall meanes humbly conceived to be the hopefull and successfull carrying on of the great cause of God, and the Kingdome is, to maintaine the prosperitie glory, and Trade of *London*, and upon these reasons:

First, because *London* is the heart of the Kingdome, and if the heart faints, the Kingdom is not like to hold long.

Secondly because there is no part of the Kingdome suffers, but *London* suffers; *London* is plundered every day, in all the Kingdome over.

Third-

Thirdly, because *London* is still like to beare the greatest burthen; as it alwayes hath both by their personall services by night and day, and by their purses, and therefore needeth the greatest incouragement.

Fourthly, because *London* hath many burthens of her owne besides the publike, *viz.* a multitude of poore inhabitants and strangers from all quarters, and the assistance of IRELAND.

First. A speciall meanes therfore hereunto is that which is now very seasonably considered. *viz.* the causing of the burthen to be generall; and not permitting the weight of it, to over-presse and crush the better partie, *viz*: those that voluntarily have bin willing to spend, and be spent in the common-cause.

Secondly, It is to be wished that some speedy meanes might be used, that every company in the City would imploy some honest and able men, to buy up Corne, and other provision in the Countries adjacent, before it be wasted and consumed, by the robbing and spoiling armie, whose spight and malice is so much against the Citie, that so in time of need, the poore of each Companie may have corne at a reasonable rate.

Thirdly, It is to bee wished also that since trading is much decayed by the trouble of the Kingdom, whereby poore labouring workmen are impoverished, that well affected rich men would imploy their monies, in buying up wares, which will prove good moneys againe unto them, if it please God the times grow better and so prevent the dangerous consequence of the extremities of the poore, & suppose the adverse partie should succeed (which we will never grant) yet it is better they should prey upon goods then monies and it will doe them lesse good.

This is the Second meanes hopefully to overtake our designe, and to purchase the Pearle (for which though we should part with all, we should gaine in the end) *viz. Peace* and *Truth Liberty* and *Religion*, which will prove the felicitie of Soule and Body, and a sufficient inheritance for our poore posteritie.

Thirdly, another meanes hereunto, is, *The keeping up of the hearts of the Benefactors and well wishers unto the Cause in continued life and resolution*: And let these Considerations prevaile with them.

First, *If their first love and zeale unto the cause was kindled from above, it will be* (like the fire in the Temple) *never extinguishable, till the worke be done*. true love unto God is like Gods love unto us, even unto the end; if our righteousnesse be but like the morning dew, we shall lose the glory of enduring to the end, which is to be saved: Apostacie doth imply former fervencie, and is unevitably conduceible unto future misery. When you come to dye it will be your comfort that you have continued In: but the sting of Death that you did decline his cause; it is honourable to spend, but much more honourable to be spent for God. To encourage us herein:

Secondly consider, *Christ* is coming to repay all, our present miseries are the hopefull fore-runners of his glorious appearing; these Warres and troubles (the immediate fore-runners of *Christs* comming) are now upon us; *the day of vengeance upon his enemies is in his heart*, and the Jubile of his redeemed is neare at hand, wherin his people (wrong'd of their comforts, and kept from their own) shall have their right restored againe, *When Christ shall come he shall wipe away all teares from the eyes of his people*, which doth imply, that sad hearts and waterie eyes shall be their posture when he cometh: *He will give beauty for ashes, the oyle of joy for mourning, the garment of praise, for the spirit of heavinesse*: consider the glory of this day in these particulars. First, he shall come with the fullnesse of his Spirit for all his people, *the spirit of knowledge, the spirit of unity, the spirit of sanctification, the spirit of glory, &c.* Secondly, when *Christ* shall come, he will bring along with him the fullnesse of all his

Promises,

Promises, of *mortification*, *sanctification*, *consolation*, *justification*, and *glory*. Thirdly, when he cometh, he will bring along with him the returne both of all his own prayers, and of all his Saints, from the beginning of the world: Oh believers rejoyce in this! Fourthly, he will bring along with him the meritorious reward of all his *obedience*, and the punished rewards of all the *obedience* of all his people. Fiftly, when he comes, he will bring along with him the infinite expositions, and intimate expressions of his Fathers love to him and his *redeemed*. Sixtly, when he comes, he will make hir beloved for inward qualitie, and outward glory, every way meet for the *marriage day*: can we believe all this, and decline the morke we have in hand? What though the pangs be great? the Man Childe will make up all.

Thirdly consider, *there is no reason that did move you to begin, which doth not much more move you to goe on.* Surmised suspition is become manifest eviction, and meere probabilitie palpable certainty, why should we now decline the cause? Did wee feare our Religion? and were we mistaken? hath the Catholique armie, the Queenes preparations, the *Popists* insurrections? Or any thing else evinced our mistakes? Did we feare our liberties and are we secured? doth the assessing the Countries compelling the payment by fire & sword, plundering the subjects and spoiling the *Kingdom*, afford satisfaction? have you weighed the case? is Poperie better, then at first you conceived? and slavery not so bad as you thought? have you satisfaction from pietie in the on? and from policie in the other? If not what is the reason of your declensions?

Obj. *You wil say you have done much, and you will doe no more.*

Answ: Did the Lord Jesus Christ deale so with you? he stript himselfe of Heaven, of Earth, of all to his very life, yea life, and soule, suffered the wrath of God, of men, of *Devells* for you; and will you doe no more? what will you doe with the rest of your means? keepe it against hard times, lay it up for your children? you should say, keepe it for the Cavaliers who will provide for your children by dashing their brains against the stone, what you have already laid out shall rise up as witnesse of your hipocrisie, and what you reserve as witnesse of your prophannes, and where will you stand, when your righteousnesse and wickednesse shall plead your destructions? When all is spent even to a little oile in the cruse, and flower in the tub, & the Lord cals for that too as the Prophet from the widdow. Your free surrender may recover the rest, and doe the worke; are you afraid you shall not be prize enough unto your adversaries?

Object. *Others have done but little or nothing, they have the benefit well as we, why should London beare more then others?*

First, *London* is more able, and where *God* hath given more, he requireth more.

Secondly. what if God will honour *London*, or any in *London*, with protecting his gospell, and honouring his son, with saving the *Kingdom*, and enrich their glory more then others? is this your complaint? are you afraid of too much glory, and that your Crowne shall be too heavie?

Thirdly, the envie, rage, and malice of the enemie is more against *London* then any in the *Kingdome*, and it shall so appeare, if they get the day, and therfore let London look to her selfe.

Fourthly, *God hath given* London *a richer tast of the fruits of their labours, then unto others in the Kingdome, protected* London, *watched over* London, *secured* London *against more plots, fed* London, *and clothed* London, *sent unto* London *more light, more love, more reformation; more visions of heavenly and divine truths, spread more tables in* L. *smitten Rocks, and divided the Sea, I meane, done more wonders for* L. *then for any other. &c. And why should* L. *then complain? let us leave our Objections and fall upon actions, and the lord be with us.*

FINIS.

25.

A True

RELATION

Of the late

VICTORY

Obtained

By the Right Honourable the Earle of *Stanford*, at *Plimmouth*, and *Modbury*, the 21th of February, 1643.

Gray K

Being extracted out of a Letter sent by his Lordship to his Excellency at *Windsor*, and printed to prevent all other false Relations.

March. 3.

Printed for *S. G*, 1643. 1642

A True

RELATION

Of the late

VICTORY

Obtained

By the Right Honourable the Earle of Stafford at Thurgarth, and Madbury, the 23 of February, 1643.

Being extracted out of a Letter sent by his Lord-ship to Sir Ralph Hopton, and printed to prevent all other true Relations.

March 3.

Printed for S. G. 1643 [illegible]

The true Relation of the manner of Sir *Ralph Hoptons* quitting the Siege of *Plimmouth*.

England is not without *doores* of hope though it be in a ſtate of danger: It is this day much like the Sea *Euripus*, that ebbes and flowes ſeven times a day; this preſent unhappy Civill Warre ſets its ſeverall Counties in unwonted poſtures, and renders them in various ſhapes to all beholders; now quiet, anon troubled; yeſterday in plenty, to day in want; every day in feare, and no day under ſecurity: *Tu bellum cauſa malorum*: Warre is a wombe big with many miſeries, when it travels; it ſwels envy, quickens malice, begets jealouſies, ſeparates friends, undoes families and Kingdomes: its anger is fierce, wrath cruell, inſtruments of cruelty are in its habitations, it divides in *Iacob*, ſcatters in *Iſrael*, doth nothing in meaſure or with mercy; but fills the eyes with miſerable ſpectacles, and loads the eares with ſad relations, places being *Golgathaes* and times *Hiſtories*: wherein men lay

out themselves to hearken after, or to make report of newes; which being done out of a good intent and with truth is not justly blameable, for it may satisfie as well as certifie, and sure I am it may prove a meanes to quicken wrestlings in prayer, further seasonable returns of prayses, and prevent many foule and false relations of enemies, whose malice hath so farre blinded them, that they can neither speak the truth in love, nor love to speak the truth. Witnesse the strange Relations that are made from one Malignant to another, about the Victory lately obtained in the Western parts, by the Right Honourable the Earle of *Stanford* over the *Heptonians* and *the Men in the Moon*, who set themselves against all the good proceedings of the Worthies assembled in Parliament.

Now to satisfie them and others, I shall present them with an extract of the true Relation of the passages.

It is not unknown unto most of this Kingdome, that the Noble Earle of *Stanford* hath been active in doing Honourable services in those severall Counties to which he was commanded, not to speak of his tedious Marches from *Worcester* to *Hereford*, and from thence to *Gloucester*, those great dangers he was in for tenne weeks together in *Herefordshire* where he and his Regiment lay in a forlorn hope, the daily paines he took to affect the Gentry with a sense of their own safety, and his severall Journeys from County to County, to unite them in a way of just defence. I shall addresse my

ſelfe to his good ſucceſſe in the Town of *Plimmouth* and the adiacent parts, happening upon Tueſday the 21. of February, 1643.

The new armies of men raiſed in the North part of *Devonſhire* (by thoſe noble Gentlemen Sir *John Northcote*, Sir *John Bamfield*, Sir *Samuel Rolls*, Colonell *Weare*, and other, to the number of 8000. armed and clubbed men) did advance to the ſuccour of the Earle then ſtrained in *Plymmouth*, in their march they met with divers of the chiefeſt of their enemies at a place called *Chugford*, where they ſlew Mr. *Sydney Godolphin* upon the place, hurt Sir *Francis Hulley*, two prime Lieutenants and divers others, which cauſed their retreat to a place called *Modbury*, the enemies being advertiſed of the comming on of the aforeſaid forces to the place of their Randevous, which was then at *Totnes* drew out about 2000 horſe and foot thinking to ſurprize and cut them off: the Souldiers on our ſide being raw, and not ſo well diſciplind as was deſired.

The Earle having intelligence of the ſame, thought it fit and convenient, that ſome few dayes might bee ſpent to drill and exerciſe them; and that all ſorts of victuals and proviſions ſhould bee brought to a place called *Kings-bridge*, which was done accordingly. The Countrey men upon exerciſe proved ſo valiant and hardy, that they deſired nothing more then to fall on: and being at *Dartmouth* ſome few dayes, upon intelligence given of their enemies intentions, by advice of a Councell of Warre, part of the Forces for the Parliament were ordered to march to a place called *Hint-*

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ton-bridge, to make good a paſſage which was accordingly performed: and the reſt had orders given out unto them how and when to fall upon *Modbury*, which was to bee on Tueſday early in the morning; and that other Forces ſhould be ſent unto them out of *Plimmouth* at the ſame time. The Earle ſent out a party of his Horſe and Dragoons, with that part of Sir *Iohn Merricks* Regiment who are with him, together with ſome Voluntiers of the Towne of *Plimmouth*; theſe were accompanied with divers other Gentlemen of that County, as Sir *George Chudleigh*, and Sir *Iohn Poole*, who led on the forlorne hope, marching all the night; and had the other Brigadoes made an equall haſte in their march, the enemy had beene clearely cut off. They began the aſſault about one of the Clock in the afternoone, and continued the fight untill three the next morning; in all which time there were but three men killed, and ſome few priſoners taken on our ſide; the other ſide, being about fifteene hundred, and many of them Corniſh Hullers, who were nimble of foot, fled. There were not taken above fifty priſoners, five peeces of Ordnance, two of them were our old acquaintance, and they left behinde them at the leaſt a thouſand armes, which doth repaire the loſſe at *Lifgard*, and gives the enemies a paſ-pot for *Cornwall*.

In the interim of this ſervice at *Modbury*, many Alarmes were given to all the quarters of Sir *Ralph Hopton* about *Plimmouth*, and the Earle drew out his Horſe and Foot, who gave on upon the enemies quarters with

with ſuch valour and fierceneſſe, that Sir *Ralph* and his Forces were forced out of their works, left good ſtore of Beefe boiling in their pots, and that ſpacious work which they called after his name, was fired and ſlyted, & ſo the towne of *Plimmouth* is rid of ſuch an ill neighbour, and by this means they have bread and freſh water, which was their greateſt want, the Lord make them thankfull.

Now whereas it is repored that upon February the twenty fourth Sir Ralph Hoptonſhould give an overthrow to the Earle of Stanford, we have received a letter dated at Plimouth the, 25.th day of February 1643 from the Earle, ſignifying that ſince the enemy is ſo bold as to appear, he is reſolved to advance toward them to morrow morning: and divers of the Coniſh men have deſerted *Hopton*, the Gentlemen of Cornwall deſire a treaty, but he is reſolved to treat with his Armes in his hands.

It is worth your noting that the Gentlemen of Plimmouth, out of their reſpect to the Earle of *Stanford*, have built a Mount, which they call by the name of Mount *Stanford*; and it is alſo remarkeable that the ſame day the Noble Earle the father proſpered at Plymouth: the Lord Grey his ſon (that valiant Commander) did exceeding good ſervice for the King and Parliament in *Rutlandſhire*.

FINIS.

26

THE DESIRE and ADVICE OF THE LORDS and COMMONS IN PARLIAMENT TO His MAJESTY, THAT The next Assize and Generall Goale-delivery may not be Holden, &c.

WITH HIS MAIESTIES Gratious Answer thereunto

February 21. 1642.

Printed by His MAJESTIES Command
AT OXFORD, February 24.
By LEONARD LICHFIELD, Printer
to the University. 1642. *March.* 3

TO THE KINGS MOST EXCELLENT MAIESTIE.

THE Lords and Commons in Parliament humbly ſhew, That your Iuſtices and other liege people, who are or ſhall be ſummoned, or have other cauſe to attend at the next aſſize, and generall Gaole-delivery appointed to be ſhortly kept in the ſeverall Counties of England and Wales, cannot reſort thither without great perill

of their lives, and Dammage to their Estates, by reason of the present miserable Distractions, and being of Armed Forces in all parts of Your Realme, In regard whereof, the Lords and Commons do humbly advise and desire Your Majesty to command, That the said Assises and Generall Goale-delivery be not holden as is appointed, But that the same may be deferred untill it shall please God to restore Peace unto Your People.

HIS MAIESTIES *GRACIOVS ANSWER* to the fore-going Desire and Advice.

HIS Majesty hath weighed the Advice and Desire of the Lords & Cómons, sent in a Letter to the Lord of Falkland, from the Earle of Manchester, concerning the putting off the Generall Assizes, and Gaole-delivery throughout the KINGDOME. To which His Majestie returnes this Answer;

That the present bloody Distraction of the Kingdome (which his Majesty hath used all possible meanes to prevent, and will still to remove) doth afflict his Majesty under no Consideration more, then of the great interruption and stoppe it makes in the Course and Proceedings of Iustice, and the Execution of the Lawes whereby his good Subjects are robbed of the Peace and Security they were borne to; And therefore as much as in Him lyes, Hee will advance that only meanes of their happinesse, at least they shall see that their sufferings that way proceed not from His Majestie. And since they may now expect, by the Lawes, Statutes and Customes of the Kingdome, the Assizes and Generall Gaole-delivery in every Countie, His Majestie thinkes not fit to com-

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mand the contrary, but will take ſevere and preciſe Order, that none of His good Subjects ſhall receive the leaſt prejudice, as they repaire thither, by any of his Majeſties Forces; Which Rule hee ſhall be glad to ſee obſerved by others; And then He hopes by the due execution of the Lawes, even theſe publique Calamities may have ſome abatement, and the Kingdome recover its former Peace and proſperity.

FINIS.

FINIS.

27

THE VOTES OF *The high Court of* PARLIAMENT.

England Parliament

K.

Whereby it doth appeare, that there is no colour of their Taxation that the introducing of any new Law is intended, much lesse an Arbitrary power, but indeed to prevent it by that Law which is as antient as the Kingdom, and a meanes to preserve it from perishing.

LONDON, March. 3.

Printed for T. B. and A. E. and are to be sold in the old Baily. MDCXLIII.

1642

THE VOTES OF *The high Court of* PARLIAMENT.

Whereby it doth appeare, that there is no colour of their Taxation that the introducing of any new Law is intended, much lesse an Arbitrary power, but indeed to prevent it by that Law which is as antient as the Kingdom, and a meanes to preserve it from perishing.

LONDON,
Printed for T. B. and A. E. and are to be sold in the old Baily, MDCXLIII.

A Declaration of the Lords and Commons assembled in this present Parliament, concerning the particular causes of Division betwixt his Majesty, and the Parliament.

WHereas the Lords and Commons assembled in Parliament, finding the distractions of the Kingdome to increase, by which meanes divers men have taken and nourished a misconstruction of their proceedings, especially concerning the *Militia*, for the better removall of which, they in their wisdome have thought it expedient to remonstrate unto

the World the cauſes of the diſagreement betweene his Majeſty and them, and the great neceſſity which inforced them to proceed in this courſe, which if truly conſidered, thoſe objections urged by his Majeſty, will appeare nothing, when it ſhall bee conſidered, that nothing in the Preamble laies any Charge upon his Majeſty, nor in the Body of that Ordinance, that excludes his Royall Authority, in the diſpoſing, or executing of it, but onely tis provided, that it ſhould bee ſignified by the Houſes of Parliament, as that channell through which it will be beſt derived, and moſt certainely to thoſe ends for which it is intended, and let all the world judge, whether wee have not reaſon to inſiſt upon it, that the ſtrength of the Kingdome ſhould rather be ordered according to the direction and advice of the great Councell of the Land, then that the ſafety of the King, Parliament, and Kingdome, ſhould be left at the devotion of a few unknowne Councellors, many of them not intruſted at all by the King in any publique way, nor at

all confided in by the Kingdome.

If the matter of these our Votes be according to Law, wee hope his Majesty will allow the Subject to bee bound by them; because hee hath said, *Hee will make the Law the rule of his power*: and if the question bee, whether that the Law which the Lords and Commons have once declared to be so, who shall be judge, not his Majesty, for the King judgeth not of matters of Law, nor any other Courts, and his Courts though sitting by his Authority, expect not his Assent in matters of Law, nor any other Courts, for they cannot judge in that case, because they are inferiour, no appeale lying from Parliament, the Judgement whereof is in the eye of the Law, the Kings Judgement in his highest Court, though the King in his Person be neither present, nor give his Assent thereunto.

1. Voted, *That the Kings absence so farre remote from the Parliament, may be a distraction to the affaires of Ireland.*

Militia, *doth obliege the people to be obeyed, by the fundamentall Laws of the Land.*

By all which it doeth appeare that there is no colour of this Taxe, that wee goe about to introduce a new Law, much lesse an Arbitrary power, but indeed to prevent it, for this Law is as old as the Kingdome, that the Kingdome must not bee without a meanes to preserve it selfe from imminent danger, which danger having beene declared

red by the Lords and Commons in
ment; there needs not the Authority
other person, or Court to affirme, nor
the power of any person or Court to re
the same.

These are the causes of his Majesties
scessing from the Parliament.

Likewise the high Court of Parliament
have propounded severall propositions to
His Majesty concerning the establishing of
certaine matters of State, the performance
of which will prove an effectuall meanes to
remove these distractions.

FINIS.

28

THE ANSWER OF *Ferdinando* Lord *FAIRFAX* TO A DECLARATION OF *William* EARLE of *Newcastle*, TOUCHING,

A late VVarrant issued by the Lo: *Fairfax*, dated 2. *February*. 1642.

AS ALSO,

The Lord *Fairfax's* willingnesse to decide the controversie with the said Earle of *NEW-CASTLE* in a fayre Field.

Printed by the appointment of Ferdinando Lord *Fairfax*:
AT LONDON
For *John Franke*, and are to be sold at his shop next door to the Kings-head Taverne in *Fleet-street*. March 3. 1642.

The Answer of Fardinando *Lord* Fairfax, *to a Declaration of* VVilliam *Earl of* NEW-CASTLE, &c.

THere is come to my hands a printed Paper, Entituled, a Declaration of the Earle of Newcastle, wherein he assumes an intention to answer and vindicate himself from the six aspersions pretended to be cast on him in my Warrant, dated the second of Feb: 1642. I must confesse there wants no flourish of art nor language in the Declaration to deceive an inconsiderate multitude, though to any judicious Reader, it will rather show that the Earl of Newcastle is galled and angry with the Warrant, then able to clear himselfe of those just charges layd upon him in it, so that I might well spare the paines of replying to it, if I had not a desire to undeceive the misguided opinions of that multitude, of which a great part do either lead or follow his Lordship in the destructive Counsells that have endangered the ruine of the Religion and flourishing State of this Kingdom: And therefore though I want a Presse to divulge my conceptions, yet I shall make use of my pen to satisfie all impartiall judgements that every point

in the ground of that Warrant is most evidently true, wherein I shall observe his Lordships order, and begin with the defence of the first and second charges. That his Lordship hath contrary to the Lawes of the Land, raised a great Army of Papists and other Malignants, I hope no man is, or ought to be ignorant, that by a speciall Statute declarative of the Law it is enacted, that the free subjects of *England* shall not be press'd to serve in the wars without their own consent in Parliament, and by judgement lately passed in Parliament, and executed, it is deemed to be high Treason, to levy war, or to Counsell the King to levy war within this Kingdom, in such manner as the Earl of Newcastle hath done, and by sundry other Statutes it is provided, that Recusants shall neither bear arms nor be suffered to have them in their houses, as inconsistent with the safety and peace of the Kingdom, and of the Religion therein established, and yet nevertheless the Earl of Newcastle hath contrary to the known law of the Land pressed and constrayned the subjects to serve in this war, and many extremities have been by his order put upon those that refused: and hath raised and armed the Recusants, and with their Forces leavied a War in the land, and all this pretended to be done under pretence (if any man have faith enough to believe it) for defence of the Protestant Religion, and the laws of *England*.

For the third charge, that with this Army unlawfully raised, he hath invaded this county, it is too true, and to plain as his Lordship seeks colours and arguments, rather to justifie then deny it, and therefore I shall not need to say much to justifie the truth of the charges, onely I shall desire the Reader to observe this, that where his Lordship saith, the Kings Forces cannot make invasion in his own Dominions, it may be justly suspected, that the Kings

Name

Name and Authority in this particular, are misguided and misapplyed, seeing His Majesty hath often and solemnly promised, not to make this County the seat of a War, and therefore withdrew his own Forces from thence, and this suspicion receives more strength by the Earl of *Newcastles* own frequent confessions, that he undertook this invasion upon the earnest intreaty of some of the Nobility and Gentry of this County.

For the fourth charge, the Earl of Newcastle doth not deny it, but he indeavours to extenuate the fact by allegation, that he hath killed nor destroyed none of the religious Protestant Subjects, but such as take up armes against him and his assistants, which are already confessed by him to be partly Papists, and all now proved to be unlawfully raised and employed, and whosoever will consider the attempts of that Army at *Tadcaster* and *Bradford*, and their oppressions at *Leeds*, *York*, and other places of the County, where they have practised all manner of Tyranny upon mens persons, and carved what they need or please out of other mens estates without payment, will easily conclude that it is both more Christianlike, & more Lawfull becoming a loyall Englishman, to dye in his own defence, then to suffer both body and soul to be inflamed by the violence and practise of such enemies. In this fourth Article, the Earl of Newcastle takes liberty of extravagant expressions to infuse into the vulgar, two of his opinions: First, that I and those with me take up Armes without lawfull warrant from the King; Secondly, that if I had performed that agreement, which he alleadgeth I was bound unto in honour and justice, all the blood spilt in this cause had been saved. Both the charges, as most part of the Declaration, seem by the cited authority, to have more in them of

the

the Jesuite than of the States-man or Lawyer, for the Earl of Newcastle cannot be ignorant, that I and those assisting me, act nothing which is not warranted, and directed by the Kings greatest and most infallible Councell the Parliament, by whose advice the King either is, or ought to be ruled, and by whose powerfull and prudent counsells and assistance, this Monarchy hath been supported for many hundred of yeers, and my prayers are that it may so subsist to the worlds end. And for the second it is not unknowne to all men curious to know the truth, that though the agreement which the Earl of Newcastle seemes to point at, was not concluded according to the instructions given by me, yet for avoyding of blood I observed it in all points, untill the adverse party had infringed it in four severall materiall branches, (which by divers Letters I represented to them) though never could obtain reparation, and untill my own house grew unsafe for me, the adverse party sending me menacing Letters, and demanding restitution of prisoners, as if no agreement at all had been made: So that I cannot conceive how it should be thought that I broke the agreement, unlesse my Lord of Newcastle would have me tyed to perform all covenants, and allow the adverse party a Popish dispensation, giving them liberty to violate all, and be tyed by no bonds nor agreements.

And in this place I may properly take opportunity to tell the Reader, that four or five dayes before the making of that agreement, Sir *John Savile* coming to meet me at *Leeds*, to view, and order the Trained bands according to the Ordinance of Parliament, and bringing some few of his Tenants and neighbours with him to shew their armes, they were layed in wait for, and set upon by the Troopes commanded by Sir *Thomas Glenham* and Sir

John

John Goodricke, and other forces who slew three of the company, and made Sir *John Savile* and all the rest prisoners: And this was the first guiltlesse blood shed in this County since the King left these parts, and at whose hands it will be required the world may judge.

For the first charge excepted against by the Earle of Newcastle, the Goales at *York* and *Pomfret* can witnesse with me, that I have not wronged his Lordship, for in them he hath imprisoned the Ministers of *Knaresborough*, *Newton*, *Beningborough*, *Edlinton*, and sundry other places, and he hath banished from their Cures, Master *Carter* the Minister of Ayworth, Mr. *Todd* of the new Church of Leeds, M. *Nelson* of Holebecke, Mr. *Hunkesworth* of Hunslet, M. *Headcoat* of Ardsley, and the Ministers of sundry other places, being all of them men of blamelesse doctrine and conversation, and allowed by God and man to hold their Cures, and then what authority the Earl of Newcastle hath to imprison or drive them from it, is to me unknown.

The sixt charge touching plunders done by his men he doth not deny, but takes no notice of the particulars, which indeed are infinite, but he spends much labour to asperse me with the same crime, of which I am confident the Country will acquit me, who know full well how I detest such Tyranny, and how carefull I have been to suppresse the insolence of the souldiers that way, and to cause reparation where I found any such acts have been done by the forces really under my command, and I wish the Earl of Newcastle would do the like, that so all mens purses that are filled by such unjust gains, might be left as empty as when they began to practise those detestable courses.

And to conclude, the Declaration quarrells with my warrant,

warrant, that talkes of driving him out of the C
which truely I thinke all men that affect Rel
Peace have great cause to desire.

And therefore without following the rules of
gaule, or the Knight of the Sun, which the language
Declaration seemes to affect in appointing pitch
tells, I should most willingly designe both time
place, to decide the controversie in a fair field, if the
ferings of the Country could be determined in our
or if the adversaries could be constrayned to observe
appointments. But both these being either impo
or improbable, All I can say in answer of the conclu
is, that wheresoever I find an opportunity to offer
tell to his Lordship, I shall take it for a great honor
I may do him that service; and I hope all men
have observed the resolution of my Army, at *Ta*
and *Leeds*, will easily believe me.

FINIS.

A 29

BLOODY

AND

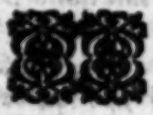
CRUEL PLOT,

Intended by the Popiſh ARMY,

AND

Their Adherents, againſt the Kings Majeſty and all the Proteſtants of the KINGDOME,

To the murther and ruine of the Engliſh Proteſtants: diſcovered by a Petition intercepted.



LONDON, March. 4
1642. Printed for E. A. MDCXLIII.

A

BLOODY

AND

CRUEL PLOT,

Intended by the Popish

AND

Their Adherents against the Kings Majesty

and all the Protestants of the Kingdom,

To the murther and ruine of the English Protestants:

discovered by a Publick Instrument.

LONDON,

Printed for ... MDCXLIII.

The Romish Remonstrance, setting forth to his Holinesse of Rome the proceedings of that faction in this Kingdome, and their adherents against the Protestant party, presented in the yeare of division, 1642.

May it please your Holinesse,

Our faithfull servants and subjects in these parts of Europe, within the Dominion of England, as in duty we are bound, and in obedience to your Holinesse sacred command, have presumed to present you this Remonstrance of our proceedings for the defence of our Religion, Lawes and Liberties, and ancient Supremacy of the Church and See of Rome, of which we have the honour to be members, children and servants, against the heretical and adverse party denominated Protestants, and their complices, who now strive to abolish and root out our Religion, and us out of these your Holinesses spirituall Dominions consisting of these particulars, imploring from your wisdome, and thrice reverend Senate by your authority there assembled, further aid and assistance both by your holy Counsells, and otherwise to con-

continue this holy warre by us begun, and to withstand our potent adversaries.

I.

After your servants with the assistance of our holy teachers, and spirituall Fathers, Priests, Capouchins, Jesuits and Friars, we had endeavoured by undermining and secret plots to subvert and dissolve the Parliament here now against us unfortunately assembled, especially some particular Members of each House, which we conceived swayed the rest, which might otherwise have beene more flexible and yeelding to our desires and purposes, but could no waies prevaile in the same, although much encouraged with the justnesse of our cause, and your graces plenary and indulgent pardons issued and granted us, wee thought by force of armes to suppresse our adversaries, and to that purpose we endeavoured

II.

To draw to our party the learned Prelates, and Clergie of that Kingdome, who easily inclined to our desires, and favoured our cause, and as a good step to our purpose procured even twelve of them together to protest against their King and his proceedings by both Houses of Parliament, but it had beene better otherwise, for by experience we finde their counsells, as Members of that House might have done us more good then so hasty and publicke Protestation; for by that meanes they were accused of high treason by the Commons, and expulsed the Peers House, and cooped up together in the Tower, by which meanes our expectation of their assistance became fruitlesse, and we driven to agitate on other designes more safe for us as we conceived to proceed in, which was

III.

To ſtir up and raiſe diviſion amongſt the Proteſtants themſelves, ſome in defence of the Eccleſiaſticall Juriſdiction of Biſhops, and ſome againſt the ſame, both ſides having favourites both in the Lords House and Commons, but this little availed, for both Houſes agreed in uniformity againſt them, and their juriſdiction: yet wee procured their deliverance upon baile, and now they are much aſſiſtant to our deſignes, and have freely contributed their counſells and eſtates to the maintenance of our cauſe, under pretence of defending the Prerogative of their King, which being accompliſhed, we procured by lucky agents his Majeſty to

IV.

Take diſtaſte and diſpleaſure at the tumultuous aſſemblies of the Citizens of London, who aimed by force to ſuppreſſe the Biſhops and Popiſh Lords of the Houſe of Peers, and to abſent himſelfe from his Parliament, under pretence of more ſafety and ſecurity of his Majeſties Perſon and Off-ſpring; after his Majeſties departure we wrought ſo farre with his Majeſties Councell as to perſwade his Majeſtie to take, to

V.

His Perſon a guard, by that pretence endeavouring to raiſe armes againſt the Parliament, which by both Houſes was declared to be illegall, and againſt the Lawes of the Kingdome: in further purſuit of this great deſigne wee have in hand, we procured divers Members of Parliament

VI.

To be accuſed and proclaimed Traitors for giving coun-

counsell against our proceedings, and procuring armes to be raised in defence of their Priviledges and Liberties, which we had procured to be infringed and broken. Thus far we proceeded without any great danger or difficulty, for we had but bare Protestations and Declarations against our proceedings, without hurt to our persons or estates: but now open war is raised against us, our estates seised upon, our Priests and Jesuits banished, and we driven from our habitations, and as many of us as they could they have disarmed, for which having no other pretence colourable to raise open armes most part of the Kingdome, opposing us, and endeavouring to make of us a prey and spoile, we were enforced to use our best friends about the Court for our protection, pretending the illegality of the Parliaments proceedings touching the seising of the Militia, which if not prevented would be our utter destruction, and to perswade his Majesty that his Prerogative was particular and undubitable in that point, and that it was more agreeable to Law and Prerogative, to

VII.

Put a Commission of Array in execution throughout the Kingdome, and issue out Proclamations for obedience to the same, which being approved, was attempted accordingly, and in many places obeyed, a sufficient party to defend war, tooke the Kings part against the Parliament, and we as native Subjects to our Prince thought it our duty with our lives and fortunes to assist our distressed Soveraigne, and now to lay aside all pretence of our Religion (although that is our onely aime) fight now in defence of his Majesties Prerogative, which if we prevaile, we intend not to obtain to his government otherwise then establishing

ſtabliſhing our Religion in his dominions, and aboliſhing the Proteſtant Profeſſion as hereticall, which if he ſhall refuſe, we hope your pardon will protect our ſoules, if by treaſon or otherwiſe we conſpire his deſtruction, and his Poſterity, and if we obtaine, we conceive our ſelves ſafe enough, having gone thus far, we endeavoured

VIII.

That forraigne force might be brought into this Kingdome from Spaine, France and Denmarke, to aſſiſt his Majeſty in his juſt war, which we accordingly expect.

IX.

We are luckily poſſeſſed of many Caſtles, Townes and Cities of ſtrength in moſt parts of the Kingdome, have had many skirmiſhes with our enemies, but ſtill have had the worſt; our Captain Generall is the noble Prince *Rupert*, of the body of his Majeſties Army, attending his Perſon, the Earle of Newcaſtle and others Captaines of the forces raiſed on the behalfe of his Majeſty in the North parts of England, and Sir *Ralph Hopton* Captaine of the Weſt parts; to ſpeake truth moſt parts favour the cauſe, but have had no great ſucceſſe, for the party of the Parliament growes ſtrong, and have won from us many Caſtles and Townes, therefore if this next ſpring forces from forraigne parts come not in to aſſiſt the cauſe, it is like to periſh, we have no mercy on the Papiſticks, but beginne to deale with them if wee overcome as our brethren in Ireland; and indeed the lenity of the adverſe party ſhewes either in them no magnanimity of ſpirit, or a careleſſe imagination that they ſhall overcome us with their looks, the conceit whereof is no ſmall delight to our fancies.

X. Alſo

Alſo we have not a few friends, Officers and Co
ders in the oppoſite army, which ſtand us in great ſtead
ſkirmiſh, others to diſcover to us the ſtrength of our e
my how well they are furniſhed with powder and bull
how many affect not their ſervice and the like, which
advantage to us.

And thus may it pleaſe your Holineſſe, we have pr
ſented the full eſtate of things now and hitherto with m
once more humbly deſiring ſpeedy aſſiſtance by your p
curement, that a ſpeedy end may be put to theſe warr
and we with our Religion and Lawes eſtabliſhed in peac
and tranquility, which we pray the Saints depar
grant,

And that your Holineſſe and your Councels, m
take better effects then Achitophels againſt D
we againe pray, &c.

B. J. V. D.
G. L.

FINIS.

The Welch-Mans COMPLEMENTS:

OR,

The true manner how *Shinkin* woed his Sweet-heart *Maudlin* after his return from KENTON Battaile.

Also fair *Maudlins* Reply and answer to all *Shinkins* Welch Complements, full of merry wit and pleasant mirth.

1642 - Printed at London, 1643 March 4

The Welch-Mans Complements, or the true manner how *Shinkin* wooed his Sweet-heart *Maudlin* after his returne from Kenton battle, &c.

Sweet *Maudlin*.

AFter her return from Edg-hill, which her may speake with griefe of heart, her chaunced to cast her eyes on your incomparable beauties, by whose powerfull influences her was more wounded and killed and shine, then her was at Kenton battaile, and her did find that the sword wounds gently, But Love hath no mercy when it doth once strike the heart with deep affection, so that her can get no Surgeons in Hospitals or any where else, but only the favour of her beloved *Maudlin*, must as it is the cause, be also the cure of all her griefe and sorrowes. For when her first beheld her, your haire (faire *Maudlin*) seemed to resemble the golden strings on her Harp, your eyes shined like bright stars, and in your cheekes appeared more Roses and Lyllies then there to be seene in her gardens in Wales; whereupon, her was fully resolved to make you the Mistris of her affections, and after many considerations of her own estate, and how fit a match you would be for her in the honest wayes of matrimony being a matter of mony; for now her will stand upon her high tearms, having been a Souldier: her thought with good audacities and boldnesse, to utter her mind in as good languages as her could, desiring her not to look upon her with her Welsh frowns (for frowns will spoile her beauties) but with a smiling countenance behold the dolours and griefes which *Shinkin* sustaines for her sakes, and give her such a favourable answer that her may be comforted, and cherish hopes and assurances to gaine her favour: will her love *Shinkin*, what do her say?

Maudlins *flouting reply to Mr.* Shinkin.

MAster *Shinkin*, I perceive you can flatter exceeding well, but my eyes being full of my own wants, can see nothing in mee worthy your affection. The War is kinder then I can prove, from whence by the nimble agility of your feet you returned safe and sound, and pitty it were that the sword should devour so brave a Gentleman as you, I mean when

you

you are well apparelld; your folly, not my beauty hath Wounded you, if Love do occasion your sicknesse, wholsome kitchin physick will cure you, especially Leek-porrage, for leekes bee perfectly ripe on St. *Taffies* day, which will cleanse and purifie your blood, and purge out the wanton humours that disturb your brains. Do not curse your selfe and me in welsh, if I refuse your offer of marriage: for your suite purchased in Long-lane, and your mountainous language, such as Goates would utter if they could speak, cannot move me: therefore be patient in your new wooing apparell, for your love is bootlesse because you come in stockings, and therefore trouble not your brain with studying hard words and speeches, to demonstrate your affection, Welch-men were never true.

Shinkin *scratching her head to quicken her invention, made this Reply to her Sweet-heart* Maudlin.

HOw! what vile indignities does her use upon her true Brittaines. Sweet *Maudlin*, if her do distrust her fidelities or any other abilities, her shall find her as true as her smock to her white pellies, or her backside, and her will stick unto her in all fortunes and couragious magnanimities, fight for her as long as her Welch hook holds, let her but grant her affections, and make *Shinkin* happy in the fruition of her Love, which her shall esteem above all her dirty cattle and her lands and houses in her possession in Wales.

Maudlins *mocking answer to* Shinkin.

PArdon my rash words if they have offended, I have read of the welch magnanimity in old stories, but could never understand it without book, it was reported unto me for certaine, that your crowns were terribly crackt at Kenton field, and I love you better then to have you beaten againe, or to see you throw away your armes, and confide in your legs for my sake: Neither will I put you to that service which my smock doth under-goe, since your strong breath contaminated, doth render you unworthy to kisse my back-side: As for your cattle I beleeve they are white, some of them grey, and some with a black list down their backs; you have called them in Welch, *Moabites*, and *Nittibites*, and graze only in your bosome; and those great pig houses whereof you boast are the buildings of your welch conceits, and are indeed nothing but Castles in the Ayre.

His answer, wherein Shinkin *doth make long Protestations of her love, with many great and large promises.*

IF her doubt the words and affirmations of her affectionate servant *Shinkin*, let her trample down with her into Wales, her horse would be as proud as her selfe to cary faire *Maudlin* behind her, or if her will her

her ſhal ride before her, but that her wold not have the beaſt come betwixt her miſtris thighs, which place *Shinkin* only doth deſerve and merit: but if ſweet *Maudlin* would be pleaſed to guild over her ſublunary buildings in Wales with her preſence, her would then when her eye doth ſurvey her houſs and lands derived from her Anceſtors, beleeve all her reports to be verities and truth, and not coyned out of her braines as her Welſh Almanack, & other inventions by her lately produced, to keep people from talking of Treaſon againſt the King: for her hath in Wales great pig-houſes, ſo that her may ride in at the door with her pike upon her ſhoulder, and great ponds round about behind her houſe, which are full of red herrings and other good fiſh, eſpecially round and ſound trouts, and then her hath a number of Out-houſes in her back-ſide, beſides her Tennants doe pay her good pounds, ſhillings, and pence for their Farms which they hold under her, being the Lord of all the ſoyles and lands thereabouts, beſides her hath great ſtore of goats and young kidds, which her will bake in veniſon patties, and *Maudlin* will ſay was excellent good meate, and for her goates, they yield her good milke to make her welſh cheeſe ſtrong and fat, and toaſt the better, & from her ſheeps back her get good wool whereof her will make her petticoats to wear next her ſmocks, and her ſelfe jerkins and doublets of freeze; Her have tame fowl, as cocks, hens, geeſe, ducks, which walke about in her yards, and a Conny-burrough of her own on her back-ſide, but not ſo good as that which *Maudlin* hath on her for-ſide. And her is reſolved to give *Maudlin* all her lands, her houſes, her pig-houſes, her farms, all her goats, young kidds, and ſheepe, and all her Cockes and Cocke-geldings, her Hennes and all their egges with chickins in them, her geeſe and all her pretty ducks, nay, all her conies that ever her ſaw, felt, or underſtood, ſo that *Shinkin* may enjoy and poſſeſſe all her grounds and arables, and all her other commodities, her will not ſay coneys though, if *Maudlin* would be ſo pleaſed, her would convert her ſelf into any ſhapes and figures, and for her ſake become a Warriner in greene with a long ſtaffe on her ſhoulder, ſo that ſweete *Maudlin* would be the parke and the coney, for then her would be the cunny-catcher. Her crave pardon for her boldneſſe, and if her tongue have thrown out any raſh or lewd languages, her will plead her cauſe in kiſſes, and from Mrs. *Maudlins* ſweet lips obtaine a ſealed pardon, which her could hardly obtaine if her ſhould come before her Welch Judges for felonies. Thus her will give away all her hath, and her ſelfe, and all about her, and make her ſelfe as poor as any Brittaine in Wales, that her may purchaſe the Love and affections of her deareſt *Maudlin*, give her therefore her pray you ſome good kind anſwers that may comfort her deſpayrinng hearts as much as her own Country metheglin doth.

Maudlins

Maudlins *scoffing reply to his great promises and protestations, with some other jests.*

GOod *Shinkin*, I must desire you not to bee offended, if I compare your long speech unto your high mountains, the one is barren of grasse, the other without wit or sence: your promises are as long as your Welch miles, yeu know not what occasion maids have sometimes to step out into a corner: and if I were not a Virgin, your long Orations would put me to much extreamity: your houses in Wales (*as I said before*) are nothing I beleeve but cattles in the ayre, and they smell so strong of leekes and toasted cheese, that the scent thereof would make me loath all your pig-houses: And though your Welch Naggs be beasts of better carriage then yourselfe; you shall not cary me like a cloake-bag behind you, and your welch Naggs are so small of stature, the people seeing us ride through Country Towns, would thinke we rode double upon a hobby-horse. And for your conies keep them you have, for you are like to get no more of me, though I beleeve you are an arrant cunny-catcher, therefore my answer is and must be, I cannot love you.

Shinkin *uses many other arguments and good sound reasons to perswade*
Maudlin *to love her and joyne with her in Matrimony.*

HOw! cannot *her* love *Shinkin?* call backe that word again, lest it make *her* madde and out of *her* wits, because her cannot obtain *her* desires in *her* affections; Pray tell *her Maudlin* what was hinder her approbations and good wills to *Shenkin*, was *her* not born a Shentleman by many hundred descents, and derive her pedigrees from *Adam*, & beyond too: and doth *her* not bear *her* Scutchions charged with three woodcocks to denote and signifie the great wisedome of *her* families and Progenitors, from her *Fore-fathers* and *Fore-mothers*: and therefore if *Maudlin* would be pleased to joyn with *her* in *matrimonies*, *her* could not disparage *her* selfe, but *her* should bring *her* a great deale of posterities of *her* owne begetting, which should bee all Shentlemen of Wales after *her* decease, and *her* assure you *Maudlin* there was great differences betweene rude Coridons and clownes and *her* Shentleman of Wales, for *Shinkin* though *her* say it, and may sweare it, was bred up in all good educations & qualities as well as *her* best Gentries; *her* can dance in as good measures and fashions, and cut capers three yards above ground by the magnanimities and agilities of her strong back: and was take *her* Welch harp between *her* leggs and play thereon such sweet Dittyes and madrigalls and true lessons, as would ravish *her* before *her* matrimonies, and if *her* could be so happy as to have *Maudlin* between her leggs, *her* would teach *her* a lesson that should exceed all pricke-song, and make *her* better harmony and musick then all *her* harps could do, for *her* love no instruments so

well as *Maudlin*, which *her* know how to stop and finger as well as the best musitians in the whole world. *Her* would therefore desire *her* to joyn with *her* in matrimonies, and *her* will play upon *her* instruments day night, if *her* would condiscend to make marriages with *her* true love and affection: besides, *Skinkin* hath many other qualities may induce you, dear *Maudlin*, to love *her* in all integrities: what say *her* now to *her* wooing argument and reasons, *Shinkin* knows how to speake in complements and strong languages.

Maudlins *briefe, but very scoffing answer.*

IF *Shinkin* be a Gentleman, let him expresse it in generous qualities, I love not bragging, but perhaps *Shinkin*, that is all you have to shew to make you a Gentleman. Talk not to me of your coate, which perhaps may lye at the Brokers as well as your other apparrel doth, and for your arms, your leggs (as I heard, prov'd your best friends at Edg-hill) and for your skill on the Harpe, the best musick that you would make me, would be silence, and so seem wise.

Shinkin. O be not so cruell and hard-hearted, sweet Mrs. *Maudlin*, that physiognomy of yours promises better things. O that colour in those cheeks which strives to put down the ruby & obscure the rose & that forhead which shine like bacon-rine, whose crooked nose which downe to *her* chinne doth bow, which will save *her* many a penny in buying of shooing-hornes when her wants them to pull on *her* shooes withall.

Maudlin. Out you jeering Welsh theefe, I hate thy flattering words, I cannot endure thy face, much lesse thy rude expressions, I am sorry I have lost so much time, and spent so much breath to answer thee in thy foolish propositions and questions.

Shinkin. Her do owe *her* as many gratulations for *her* patience and favour afforded *her* at this time in hearing *her* complements, as ther e be haicocks in *June*, and as many thanks as there be roses in *May*.

Maudlin. You are mighty fluent in your eloquent tongue; but for all your faire words you shall not make mee yield my selfe to your goatish desires.

Shinkin. Sweet *Maudlin*, her do honour the very ob-umbrations of *her* shoo-ties, *her* do revetence *her* very posteriours, and would salute *her* behind and before, whensoever *her* meet *her*, sweete *Maudlin*: O Love and Pease-pottage and garlicke are three strong things, *her* will be alwaies her friend, and stand to *her* upon all occasions, if her would but love her.

Maudlin. I thinke so too if you had power: I doe imagine since you have lost so much bloud as you told me you did at Kinton field, that you have nothing standing but your eares: I believe you may cry three times so-ho, before it will stand once.

Shinkin

Shinkin. Sweet *Maudlin* love *her*, and that without delay:
And cast not with thy crabbed looks, a proper man away.

Maudlin. How, doe you call your selfe a proper man? by my troth Master *Shinkin* I see no such matter about you, as either properneſſe or compleneſſe; I tel you plainly, I cannot fancy your person nor love your conditions.

Shinkin. If *her* will but love *her*, *her* shall have all varieties that *her* heart can wish, and also sorts of fowle and fish: As Duck, Mallard and Woodcocks, Wigeons, and all dainty contem; for fish, *her* have poor Shonn, Sprats, and Bloat-herrings, and Red-herrings with bells about their necks, *her* shall have good store of Welch wine, as Perry and Cider ancient Carriwhiblin and excellent Ale, *her* shall have a mountain of Cous-bobby, which is in plain English good cheeze ready toſted at *her* commands, and a huge hill of sheeze at *her* becks: new sheeze as new as *her* moon: and old sheeze as auncient as the Creation; such sheeze as is able to go alone: besides *her* shall have raw sheeze; then *her* shall have warm or toasted sheeze; then *her* shall have baked sheeze, then fry'd sheeze, then broyled cheeze, sod cheeze, parboyl'd cheeze, & stewed cheeze, all these *her* shall have if *her* will but love *her*: then *her* shall have *her* Welch Ambassador or her Welch Fidler every morning to bid good morrow to *her* sweet *Maudlin* at *her* chamber-window.

Maudlin. Good honeſt *Shinkin* for bear your earneſt suite of wooing; I tell you I cannot love, nor do I care for your company; nor doe I approve of any of those things which are in your Countrey.

Shinkin. O that *her* were any thing that *her Maudlin* did love: would *her* were a jackes, or *her* close-stool, or her close-stoole-pan, or the lock and key to her close-stool, then her *Maudlin* would desire *her* sometimes: I would *her* were any thing, so *her* might enjoy *her* corpuſculum; then would *her* have about with her *Nunquam-satis*: O that sweet Angels face of thine, fair *Maudlin* hath ravelled me, I am enamelled with thy beautie; I am in love with thee over my high shooes: your face is more faire sweet *Maudlin*, then *Brock* my faders cow; O those hawke eyes which twinckle like the seaven starres in *Lumbard-street*; whose ivory teeth give light like the gloworme in a darke evening to *Charles* his wane, when *her* moon is in the flock-bed.

Maudlin. Away with your cotten candle eloquence, I care not for your Calve-skin jests, there is nothing in you but fuſtian and bum-basted complements, full of froath and emptineſſe.

Shinkin. Good Mrs. *Maudlin*, graunt *her* but one thing, and then doe *her* pleasures.

Maudlin. What is that? I would do any thing to be rid of a fooliſh, idle, Welch prating parret, that loves to heare himselfe talke nothing but pedlers French.

Shinkin. Do you caknow Pye-corner Law, or Pasty-nook Customes?

Maudlin: No not I: how should I know the Law or custome, who was never there or ever heard of it.

Shinkin

Shinkin. Then her will tell her in rime,

He that will woe a maid muſt cog, lye, and flatter,
And he that will woe a widow muſt down with his breeches and at her.

Maudlin, Out you Capricornish, Goatiſh, baudy filthy Welch-man, I ſcorne thy motion; I render thee odious in words; I could ſpit in thy face how dareſt thou to be ſo bold to aske a Gentlewoman ſuch a queſtion.

Shinkin. Her hopes Mrs *Maudlin* that *her* is not ſo angry as *her* ſeemes to be, *her* hopes it is but from the teeth outward.

Maudlins *finall and laſt anſwer.*

MAſter *Shinkin* I am ſorry you have placed your love ſo unhappily, I muſt move in the obedience of a daughter, my father would not have me match to a Welch goat, and therefore I muſt tell you your ſuite is hopeleſſe, fruitleſſe, and I am glad that I am to goe into the Countrey, that I may not be troubled with your Welch complements compriſed with ſo much falſe Engliſh, and welch wit, which is no better then Engliſh nonſence.

Shinkins *anſwer and lamentation for the loſſe of his Sweet-heart* Maudlin

SWeete *Maudlin*, *Shinkin* know not whether or no *her* ſhall live to ſuffer the injuries of *her* diſdaine; Has *her* ſpent all *her* wooing complements which her ſtudied with all *her* paines and diligence, to be ſcornfully rejected, refuſed and abuſed? *Her* now perceives, and that all women-kinde doe but put flouts and jeeres upon *her* Countrey-men for *her* bad languages and expreſſions of *her* affections; well *Maudlin*, let *her* now at *her* departing bee ſo kind and courteous unto *her* to let *her* imprint a kiſſe upon *her* lips in the way of ſalutations, and ſo farewell ſweet *Maudlin*.

Maudlins anſwer.

I Dare not, I am afraid your breath ſmells of toaſted cheeſe, farewell without a kiſſe.

Shinkin. One ſweet kiſſe ſweet *Maudlin*.

Maudlin, If you will needs kiſſe, take me about the middle and kiſſe the heavieſt end.

Shinkins *concluſion and reſolution.*

WEll, *Her* will in the abſence of ſweet *Maudlin* excuſe *her* cruelty, but not hang *hee* ſelfe, though ſhe be gone into the Countrey.

But her will ſeek her out and all paths tread,
Till Shinkin *be to* Maudlin *married.*

Was finde *her* I warrant *her*, and then have at *her* for a ſecond part of her complements and wooing languages, and this is *Shinkins* concluſions and Reſolution for this times.

FINIS.

TIMES CHANGLING,

Arraigned for

INCONSTANCY,

at the Barre of

OPPORTVNITY,

and Condemned by

STATE-POLICIE.

Anno Dom. 1643.

Being Accused by *Oppression*, Defended by *Ambition*, and Proved Guilty by *Destruction*.

Printed in the Yeare, 1643.

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Shinkins *anſwer and lamentation for the loſſe of his Sweet-heart* Maudlin

SWeete *Maudlin, Shinkin* know not whether or no *her* ſhall live to ſuffer the injuries of *her* diſdaine; Has *her* ſpent all *her* wooing complements which her ſtudied with all *her* paines and diligence, to be ſcornfully rejected, refuſed and abuſed? *Her* now perceives, and that all women-kinde doe but put flouts and jeeres upon *her* Country-men for *her* bad languages and expreſſions of *her* affections; well *Maudlin*, let *her* now at *her* departing bee ſo kind and courteous unto *her* to let *her* imprint a kiſſe upon *her* lips in the way of ſalutations, and ſo farewell ſweet *Maudlin.*

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Till Shinkin *be to* Maudlin *married.*

Was finde *her* I warrant *her*, and then have at *her* for a ſecond part of her complements and wooing languages, and this is *Shinkins* concluſions and Reſolution for this times.

FINIS.

31

TIMES CHANGLING,

Arraigned for

INCONSTANCY,

at the Barre of

OPPORTVNITY,

and Condemned by

STATE-POLICIE.

Anno Dom. 1643.

Being Accused by *Oppression*, Defended by *Ambition*, and Proved Guilty by *Destruction*.

Printed in the Yeare, 1643. 1642

TIMES

CHANGLING,

Arraigned by

INCONSTANCY,

at the Barre of

OPPORTVNITY,

and Condemned by

STATE-POLICIE

[illegible] 1649.

Being Accused by Obsessions Deser-
ded by Ambition, and Proved Unity
by Deceit.

Printed in the Yeare, 1643.

TIMES CHANGLING,

Arraigned for Inconſtancy, at the Barre of Opportunity, and Condemned by State-Pollicy, *Anno Dom.* *MDCXLIII.*

Opportunity.

HOld up thy hand.

Ambition, Thou art here Arraigned by the name of *Ambition*, of the Pariſh of Pride, within the Dioceſſe of Diſſention, and County of Emulation, for Conſpiring and plotting the Deſolation of thy Country, and the Religion, Lawes, and Liberties of the free-borne Natives thereof, by raiſing Diviſion, Sedition, and Inſurrection in the ſame, which is High Treaſon againſt the Kings Majeſties Perſon, Crowne, and Dignity, thy Accuſer being *Oppreſion*: Guilty, or not guilty!

Ambit. Not Guilty, my Lord.

Oppor. By whom wilt thou be Tryed?

Amb. By God and this Honorable Bench.

Opper. Then thou hast disserted thy Tryall by the Country, I feare thy cause is very bad, otherwise thou wouldest not have rejected the Verdict by chosen men, out of thy County wherein thou hast beene Inhabitant; well then, since thou hast submitted thy selfe to the Judgement of this Court, I give thee liberty to answer for thy selfe: And if thou canst procure Counsell that will defend thy Innocency, I give them free leave to Answer on thy behalfe; And first let me heare plainly what can be said against thee, and what witnesse there is to prove the Accusation.

Oppression.

May it please your Lordship, I am able to make good my complaint, both by Witnesses, Examples of his proceedings, and probable Circumstances: I say that first he hath indeavoured, both by private and publique plots, to bring to confusion his native Country, My first witnesse to prove this is *Destruction*, if it please your Lordship to heare him speake.

Opper. Say on.

Destruct. This detestable and notorious hound of his Country, in my hearing, in divers places of the Kingdome, of the truth whereof I am ready to be deposed, that is to say, in the Counties in the North, and in the Counties of *Nottingham*, *Glocester*, *Northampton*, *Warwicke*, *Worcester*, and in many places in the West part of this Kingdome, at severall times treat with his associates, which were none but Papists, and popishly affected persons, touching the subversion of this Kingdome; in which treaty these things following were Agitated, my selfe, after they had taken notice of my often being in their company, was constrained to this day to be attendant

tendant upon them and their Councells.

First, I say, was propounded for a colour of their proceedings to procure a tolleration of the Romish Religion, which was their first step to effect their purposes, Then was propounded, if the first should be rejected, to raise an Army against the Parliament, to compell them to doe nothing but what Ambition conceived meetest for his appetite. But if this prevailed not, then was propounded meanes to alienate the King from his Parliament, and to fall in dis-like of their proceedings; which effected, then to procure his Majesty to withdraw himselfe from their Councels, and to put forth Declarations in his name, to make the Kingdome beleeve, that the Parliament sought to abridge the King of his just Prerogative, and to limit the same, (which they pretended was absolute) to their will and pleasures, thereby to animate the Country against the Parliament, and possesse them likewise with a dis-like and ill conceit of their proceedings; which being effected, and yet the Parliament would not yeild, then by setting on foote a Commission of Array, to put the whole Kingdome into a combustion, and so worke the ruine and desolation thereof, all which I have said is true. And thus much of the first particular of the Accusation against *Ambition*.

Oppor. What can you say touching his indevour to subvert and destroy Religion?

Destr. My Lord, I have too much experience of his proceedings in this businesse, but because I perceive your Lord-ship loves not prolixity of speech, I will contract many circumstances and passages into few. He hath in my hearing, incroached into the society of

ny able and wise men of his Country, and wrought with them, if they would not agree in uniformity to the Church of *Rome*, then to be of divers opinions, contrary to each other, both touching Doctrine, Government, and Discipline of the Church of *England*, grounding their opinions upon these foure principles, to wit.

First, That the Church of *England* is, and ought to be dependant upon the Church of *Rome*, both in Doctrine, Government, and Discipline.

Secondly, That the same is to be Governed, and the Doctrine and Discipline thereof Regulated, according to the wils and pleasures of the Arch-bishop of *Lambeth*, and the rest of the Prelates of *England*, and onely dependant upon their Judgements.

Thirdly, That Presbitery, is the onely and safest Government to be received in *England*, dependant neither upon *Rome* nor Prelates, but on the Scriptures.

Fourthly, That independancy upon any certaine foundation at all, but the same subject to times alteration, is the best Government.

Ambition having grounded these Principles in the mindes of foure sorts of men in this Kingdome, thought thereby to have quite destroyed Religion in this Land, and to have no certaine Profession at all, but every man to worship God as seemes best in his owne eyes. And thus much of the second particular of his Accusation.

Oppor. What now can you say touching the last part of this Accusation?

Destr. As much as of any the other, for this hath been the greatest meanes for him to accomplish his own ends, to subvert and destroy the whole Government of this Kingdome, both Politique and Common, I meane both the

the Fundamentall Common Lawes, and the Government by the Parliament thereof.

To effect this he hath practiſed and agitated theſe particular following.

Firſt, To broach new formes of Government, to wit, Arbitrary, that every man placed in an office of tempory Erection, may execute his owne pleaſure upon the Subject, having no certaine rule to direct his proceedings by.

Secondly, To elect formall and time ſerving Councellors for Officers, in his new erected Courts, and Offices.

Thirdly and laſtly, By tyranny to ſubdue the people to his licenciouſneſſe, and cruelty.

Oppor. You have ſaid what you can touching this accuſation.

Diſt. Yes my Lord.

Oppor. Ambition, what can you ſay in Anſwer to theſe Arcicles?

Amb. My Lord, my Counſell is not ready, and I am not prepared to anſwer at this time, I deſire your Lordſhip to appoint another day for triall of this cauſe.

Opportunity.

I can give no longer time, you have had time ſufficient to ſpeake in your defence, I therefore muſt take your not anſwering to be a confeſſion of the charge, and therfore according to the courſe of this Court, I muſt give Judgement, that for your crimes, your lands, and goods, whereof you be poſſeſſed, be confiſcated and forfeited to his Majeſty to be imployed for the defence of his Royall perſon and Kingdome, and your perſon to be committed to perpetuall impriſonment during life, without baile or main-priſe.

FINIS.

A 32

SERMON PREACHED

The last Fast day in Leaden-Hall Street, in the house of one Padmore, a Cheesmonger, by one of the zealous brethren, being a Shoomaker, to the fraternity and holy Sisters assembled together in a chamber.

ing such another as *Toby's* Dog was. The Text was thus, *And* Paul *opened his mouth, and said, Men and Brethren what shall we do.*

Printed in the Yeare of private instructing, for *John Lovel*, 1643.

And Paul *opened his mouth, and said &c.*

THis Text hath as many ſentences in it as words, and as the waves of the ſea beating on a rocke make a great noiſe, ſo this Text doth perfume this chamber wherein we are aſſembled together; Therefore hearken and you ſhall heare me ſpeake, not as if I were full of new wine, but as it were (as indeed I am) repleniſhed with that Spirit whereby we can doe all things, and even to a haire cut out and divide unto you all portions of Scripture, but not as the prophane men of Athens in their long ſtudied Sermons in Oxford and Cambridge, but as our ſpirituall brethren in London doe declare the word in their zealous exhortations to godly aſſemblies, privately gathered together as we are now; and that is to run over the words as they lye in their naturall order, *And* Paul *opened his mouth, and ſaid, &c.*

In the firſt place this word *And* comes to be conſidered, it may be rendred by other words, but not ſo properly, for *Alſo* doth ſometimes expreſſe as much as *And*, but it may be compared to the ſpirituall profeſſion of Religion now amongſt us, for *and* doth alwaies joyne words and ſentences together, and ſo the unity of the Spirit that is amongſt us hath brought us all together into this chamber, both me to preach, and your neighbour *Ananias*, and you goodman *Brightman*, and you brother *Abraham*, and you ſiſter *Dorcas*, and you ſiſter *Rebecca*, to heare me teach and inſtruct you according to the Spirit which moves in us continually, in ſeverall places, marke therefore this word *and*, for unleſſe you have the true forme of godlineſſe, and doe read Scripture diligently, and doe exhort one another mutually, and doe attend to the hearing of Sermons carefully, and doe deſpiſe the prophane wretches of this world, and doe ſeperate your ſelves from the ungodly, and be pure and holy, and faithfull Pſalme ſingers, and good Chriſtians and zealous in defence of our doctrine, and reſiſt all Authority, nay even the King himſelfe, and ſtrive

to be all Kings, and to raigne in this life, and finally to be sure of your salvation and election, and of your certaine places in heaven, you shall never come thither, therefore remember this *And*, and to be zealous and spirituall, and so and so as I said before, then Earth and Heaven and Hell, and all shall be yours, and subject to the power of your Spirit, and so I have done with *And*.

Now what should I say of *Paul*? Plaine *Paul* without welt or gurd, the Scripture gives him no other title but *Paul*, he was not called Bishop *Paul*, Doctor *Paul*, nor Sir *Paul*, as Batchelours of Art are in the prophane Universities, & this may give encouragement to me (by profession a Shoomaker) and to my brother the Joyner that raught in the forenoon, not to be discouraged for our meane gifts in learning, for we may have the light of spirituall knowledge at our fingers ends, as Coblers, Feltmakers, and other Tradesmen have in London; O therefore you my zealous brethren and sisters, esteeme of me and my brother, we are as two *Pauls* sent unto you by the Spirit, and we say unto you, and all our beloved sisters, *If we sow unto you spirituall things, may not we reap your carnall things?* we are called from our trades, to become Teachers and Preachers, and to make you know what belongs unto salvation, and whereas *Paul* wrote a great many Epistles, we spend our breath continually, and waste our spirits in opening unto you the holy Scriptures, *We preach to you in season and out of season, that you might be saved by the foolishnesse of our preaching*: And so we proceed from *Paul* to the following words, expressing the action of *Paul*, and that was he *opened his mouth, And* Paul *opened his mouth and said.*

Opened his mouth: Speech is an evident signe of the inward man; for as a peece of gold is of more worth then a brasse token, so holy and gracious discourse is as necessary as salt at our tables to season our talke to the edification of others. Beloved, we may here discover the boldnesse of *Paul*, who had a mouth not to eat and drinke, only as some have, or to keepe silence when they ought sharpely to reprove the iniquities of the times, and to cry downe sinne with a strong voice, and to be heard preaching in the garret, or on the house top, no *Paul* was none of the fat Priests that open their mouths oftner to feed themselves then to feed

their Locke, *But he opened his mouth*, as my brother in the forenoone did, and as my ſelfe now does, that is to expound the Scriptures, and as hee opened his mouth, ſo with his mouth he opened the Scriptures; now there be divers ſorts of opening the mouth. A man may open his mouth to ſlander and backbite his neighbour, and to diſgrace us of the elect, and children of predeſtination, and becauſe we deale roundly in opening our mouths in the reproofe of the wicked, and of their prophane long lockes, therefore they open their mouths againſt us, and in a diſgracefull manner calls us Roundheads: But beloved, let not theſe words which malignants have deviſed, ſtop our mouths any more then butter can ſtop an Oven, but as the heat of the one doth melt the butter and keepe the oven open, ſo let our ſpirituall heats melt their malice like butter while we conſtantly keep our mouths ſtill open in private preaching and exhorting one another. I pray marke the ſimile or compariſon, being very worthy of your obſervation, and remember alwaies to keepe your mouths open by praying and ſinging of Pſalmes; we cannot ſalute a friend or one of the ſiſters, but we muſt doe it with open mouth, that is by ſpeaking unto them in a religious manner at our holy meetings; therefore be ſure that whether you pray or ſing, or ſpeake or conferre together, doe it with open mouth, and with much Chriſtian boldneſſe, and that aloud too, for *Paul opened his mouth, and ſaid.*

Said: What ſaid *Paul?* Brethren, it is a common matter amongſt many to ſay more then they underſtand, and to ſay that we are ignorant in the holy Scriptures, but it was onely the foole that ſaid in his heart there was no God, and ſo it is only with worldly fooles, and the fooliſh malignants that have ſaid there is in us no godlineſſe, but we have often ſaid enough to approve our ſelves the elect children of predeſtination, and therefore we will now ſee what *Paul* ſaid, and that was *Men and brethren what ſhall we do?*

What ſhall we doe? This indeed (Beloved) was a hard queſtion when the Lordly Biſhops did raigne over us, for then many of our holy brethren were compelled to flie over to Amſterdam and New England, and there become Weavers and Buttonmakers, and Feltmakers, and the like, and were fainte to leave our wives and children to be maintain'd by the

Parish, so that then we might well say, *What shall we do?* But now we have got to live in the free liberty and Sun-shine of the Gospel, and to reigne like Kings and Prophets in our own families, and to open our mouths in Psalme-singing, and preaching in chambers, so that *what shall we do?* may be now turned into, We shall do what we list, and preach where we list, to the spirituall edifying of our dearly beloved brethren and sisters in the new Jerusalem of this elected City.

But suppose that the Cavaleroes (who are most of them Papists) should come and take us here as we are together assembled, then we might say, *Men and brethren what shall we do?* We are Christs little flock, and therefore if the Wolfe come to the doore they would not spare to suck our bloud, and drink it down as they do sack, and then it were too late to say, *What shall we do?* Beloved, this is a very considerable question in these times which begin to frown upon us, for if we loose that opinion of holinesse which we and none but we deserve, being all children of the elect; we shall be sure to suffer persecution, and be once more compelled to flie over with our wives and children to *Amsterdam*: you see how our Conventicles were despised amongst the wicked, and in a notorious Ballad they call us Rogues, Rascalls and Traitours, and therefore *what shall we do?* We know what we did before with our holy sisters, and our spirituall brethren, which was to expound, exhort and admonish them to stand stiffe for the cause, crying aloud, Bring in all your plate, and be not damned for a spoon, or a silver whistle, or such like things of small value; for better it is that you should enter into the kingdome of heaven without a peny, then to be cast into hell fire, and there be consumed, because you would not let your plate be melted and coined into money, that we might defend our selves, the laws, liberties and priviledges of the Gospel preached onely in our Conventicle. Therefore, if you ask me as *Paul* asked them in the *Acts*, *Men and brethren what shall we do?* I answer, beloved brethren and sisters, we must cleave fast to the infallible opinions which we have hitherto maintained, and which indeed have maintained us, our wives and children, by the mutuall support which we have received one from another; so that we ate, drank, and feasted, and none of us had any need to say, *What shall we do?* But it is

thought

thought by ſome wicked malignants, that there will be a peace brought about, and then we ſhall be compelled to hold our peace, and have no liberty to preach any more in Tubs, unleſſe we will diſturb the peace of the kingdome, as we have already ſufficiently done, and therefore if there be peace, and ſuch a peace as is likely to be made with the wicked, this peace will be paſt our underſtandings, contrary to our diſpoſitions, and a Tub full of our Religion will not be worth a barrell of Poor-John, will ſtink in the noſe and judgements of the people, and then we may very well ſay, *Men and brethren what ſhall we do?* Or if the Kings Majeſtie whom we have ſo much oppoſed, deſiring to be under the obedience of no Magiſtrates; if his Highneſſe, I ſay, ſhould come to London with his Army, or make peace with Parliament, what a Caſe were we in then? Our heads would tremble for fear, and our hearts quake in our bodies, and when we ſee Gibbets ſet up to hang us in every corner of the ſtreets, then we may cry out, *What ſhall we do?* Therefore let us make long prayers that there may be no peace, that the King may not come to London, and that we may preach ſtill in Tubs, and never ſee that day when with trembling fear we ſhall open our mouths and ſay, *Men and brethren what ſhall we do?*

No ſooner had the Tub-Lecturer cried out theſe laſt words, but they had occaſion to make uſe of his edifying Doctrine, for his audience iſſuing out of the chamber where they were aſſembled, the boyes beat his Doctrine into ſome of their heads, rent others clothes, and plucked the black bags from the holy ſifters diſſembling faces, ſo that they would fain have hid their faces but could not, and ſtill they perſecuted them, crying, The Tub-Lecturers, the Tub-men and Tub-women, while they replyed not a word, but comforted themſelves afterwards at home with good cheer at ſupper, ſaying one to another, Maſter ſuch an one was ſurely a Prophet, and this forenoon he found it true that we have now and ſhall have hereafter more juſt cauſe to cry, *Men and brethren what ſhall we do?* Thus you have the Text, the Sermon, and what followed the Sermon faithfully delivered, according to the atteſtation of many witneſſes,

FINIS.

33

VVhite-Hall.

A Poem.

VVritten 1642.

WITH

ELEGIES

ON

The Right Honourable FRANCIS Earl of BEDFORD.

And HENRY Earle of *Manchester*, Lord Privy Seale: both deceased during this present Session of Parliament.

WITH

An Anniversarie on the timelesse death of Mrs. *Anne Kirk*, wife to the truly Noble *Geo. Kirk*, Gentleman of the Robes and of his Majesties Bed Chamber, drowned unfortunately passing London Bridge, *July* 6. 1641.

The Authour *Hen. Glapthorne.*

London, printed for *Francis Constable*, 1643. 1642

To my noble Friend and Gossip, Captaine *Richard Lovelace.*

Sir,

I Have so long beene in your debt, that I was almost desperate in my selfe of making you paiment, till this fancy by ravishing from you a new Curtesie in its patronage, promised me it would satisfie part of my former engagements to you. Wonder not to see it invade you thus on the sudden: Gratitude is aeriall, and like that Element, nimble in its motion and performance; though I would not have this of mine of a French disposition, to charge hotly and retreat unfortunately: there may appeare something in this, that may maintaine the field courageously against Envy, nay come off with honour; if you, Sir, please to rest satisfied, that it marches under your Ensignes, which are the desires of

Your true honourer

Hen. Glapthorne.

White-Hall.

WHat Earthquake's this? that with such fury shakes
My lofty Turrets from their Base? and makes
My marble pillars rouer, as they meant
To sink into the Centre? the events
Of these strange terrours certainly must be
Sad prefaces to th' book of misery,
Which now is opend in me, every page
Of which is able to affright the age
To heare it read, make Nature mourne and keep
My Obit, nay the worlds great Genius weep.
How vaine are humane glories? why should men
Repine to meet a dissolution, when
Even in an instant, such vast frames as I,
Castles, and stateliest marble fabricks die?
Nay Monarchies, such as have seen (the light
Of the whole world) the Sun rise faire and bright,
And set within their limits, quickly have
Had all their greatnesse shrowded in the grave
Of that sterne tyrant Destiny, who flings
His various stormes on Kingdomes, nay on Kings,
Who though they heavens immediate figures be,
Cannot evade this sad fatality:

When like loud thunder violent, or the North,
Its ſudden tempeſt hideouſly breaks forth,
As't has on me, who have for many yeares
Out-ſhin'd the ſtate and luſtre of my Peeres.
Great Hampton Court, faire Greenwich, Richmond, and
The pleaſant None-ſuch; that I ſeem'd to ſtand
Equall with *Lo'nure*, or that work of all
So much admir'd, Spaines coſtly Scuriall:
Who ſince that prince of Prelates, *Woolſey*, laid
My firme foundations, have as Empreſſe ſwaid
O're all the Britiſh pallaces, and beene
The conſtant Reſidence o'th' King and Queene,
That with their preſence royall, did adorne
My well-built Fabrick: As continued Morne
Had dwelt about my cheeks, whoſe every ray
Appeard ſufficient to creat new day
Forth of the Chaos; As if t'had begunne
Here to doe Homage to the Eaſterne Sunne,
Which never more ſhall red with bluſhes riſe,
To ſee himſelfe out-ſhin'd by th'orient Eyes,
Of thoſe pure Conſtellations: that ſtill went
About me, made me ſeeme a firmament
Of moving ſtarres: and unexampled I
Was held the ſeat where Earths beſt Diety
Ioy'd to reſide. As I had beene the ſumme
Of pleaſure, the worlds ſole Eliſium.
Then were the times, when in my infant pride,
Great *Henry* (who my buildings dignified
Firſt with that ſupreme hopour) did reſort
Hither, entituling me his Soveraigne Court.
When he his conquering Enſignes did advance,
Over the bowels of inſulting France:

When

When *Turwin* trembled at his fierce Alarmes,
Where *Maximilian* his Emperiall Armes,
The Roman Eagles bravely did display
Without dishonour, taking Englands pay.
When conquered *Tournay* sent his spoiles to adorne
My walls for such Illustrious trophees borne.
Then who like me was happy when that King
To me did all his mighty triumphs bring.
That Honours owne brow could not boast more Bayes,
More wreathes of Palme, then in those happy dayes
Grew to my temples: And when silken peace
Had ty'd wars surly rage up; what encrease
Of blessings flow'd about me then? as Thames
In its curl'd waves, had swallowd the foure names
Of those sweet Rivers that did once surround
Eden, and I had beene that happy ground
Pregnant with Arcmatick Balme and spice,
The first created, long lost Paradise.
Then did the worthies of that famous Age,
Make me the constant, the continued stage
Where they did act their Revels, Mirth, and Sport,
Being the harmlesse Genii of the Court:
When tilts and turnaments did to the life
Imitate without blood-shed, wars, hot strife.
Then gentle Love did all his Cupids arme,
To wound the Ladies (such wounds cause no harme)
And struck the stubborne and more marble hearts
Oth' gallant Heroes with his flaming Darts.
And when that King had run his mortall race,
The thronging stars striving to make him place
Among their weaker fires: his hopefull sonne
Edward (whose vertues all affections wonne)

That little Eye of Nature, the Delight
Oth' Kingdome, by his bloods undoubted right,
Weilding this Scepter, did confirme to me
The former Charter of my Soveraignty.
So did his Sister *Mary*, though her raigne,
(Cause fraught with trouble) scarcely did maintaine
Me in my wonted ornaments, when she,
Who was the very soule of Majesty,
That virgin Queene, whose unexampled glory,
Gives truth to fame, and miracle to story;
In whose pure frame, as in their spheares were set
The starres of *Tudor* and *Plantaginet*,
Eliza. rul'd, then I began to weare
A dresse of Excellence, more rich, more cleare,
And full of wonder, then Fames bounty could
Ere clothe her brazen pillars in. I stood
The envy of all Nations; then in me
All blessings striv'd to make an unity.
Then from the whole world, I did tribute take
Brought into me by that great Neptune, *Drake*,
Who furrow'd up the threatning Oceans face,
(And swift as billows doe each other chace)
Pursu'd the steps of honour through the maine,
Rifling the treasures of scarce known *New Spain*;
Whose Mines and Townes he ransackt, and ran on
(Big with a noble brave Ambition)
Through all opposing dangers, till he burl'd,
As twere a girdle 'bout the spacious world.
Then did I groan under the unvalued weight
Of spoils cast on me in that Eighty Eight;
When that same huge Armado did invade
The British Seas with terrour, and displayd

(In

(In forme of a vaſt Creſcent on the flood)
Itſelfe as if t'had beene a tall growne wood:
Till our ſmall Navy did it ſelfe advance,
(Reſolv'd to ſtand the utmoſt ſtorme of chance)
Againſt that monſtrous Fleet, that even deſide
Heaven in its infinite ambitious pride,
And boldly led on by that ſonne of fame,
Our valiant Admirall, noble *Nottingham*,
Gave them fierce battell; then in fire did flie
Like thunderbolts in lightning from the skie
The deathfull bullets, ſplitting with their ſtroak,
The knotty ribs of their tough Biſcaine Oak:
Cracking their Maſts, and with their ſulphurous breath
Giving their Ships freſh wounds to let in death:
Which as they ſunk caſt forth a purple flood,
And drownd in water, drownd the waves with blood.
The waves that by th'forc'd motion wrought ſo high,
As they had meant to hang teares ith' Suns hot Eye,
Who in a maze obſcur'd his golden light,
While clouds of ſmoak transformd the day to night.
The affrighted Mirmaids flockt in ſholes to ſee
That diſſolution of Mortality.
And as it were in pitty did inſtead
Of their falſe Charms, chant requiems to the dead.
The ſeas blew Sexton, *Triton*, making graves,
Did work ſo hard he ſweat amidſt the waves:
And *Proteus* now a conſtant viſage weares
Of ſorrow, ſhedding pearles in ſtead of teares.
Then what was rich and precious in that Fleet,
With it the joyfull Conquerours did greet
Me at their home returne from theſe brave broyles,
As I had beene the temple where the ſpoyles

Of

Of that renouned ſea fight ought to be
Hung up as Trophees to white victory:
Nor were all theſe all triumphs that did fall,
During this reigne, on me (then bleſt White-Hall)
A thouſand ornaments my rooms did gaine,
Fetcht from the richeſt Cities of proud *Spaine*.
When that ſame joy of manhood whom his fate
Did afterwards render unfortunate,
Illuſtrious *Eſſex* with auſpicious ſailes,
Set forth to th' conqueſt of Herculean *Cales*.
Where great *Alcides* fixt his pillars, and
Writ *Non plus ultra* to the then knowne Land:
That City glorying in the Indian ore
As low as earth humbled her head before
That conquering Earle, while her tall towers and ſpires
Burnt (as 'twere Martyrs) in thoſe hideous fires
Themſelves made for themſelves, till their huge frames
Conſum'd to aſhes in their owne bright flames.
Then did I flouriſh, then my ſpacious rooms
Were hung with Arras, nay with Perſian looms.
Then did my walls dreſt in rich colours vie
With Roman Pallaces for Imag'ry:
Moſaick paintings (though I'm now forlorne)
Did then my coſtly gilded roofs adorne.
Statues of Parian Marble ſuch as might
The amorous Pigmalion invite
To laugh at his dull workmanſhip, did grace
My walks and gardens: then in every place
The wheat crownd Ceres (with her head unſhorne)
Freely a'vanc'd her plenty bearing horne:
The moſt delicious viands in full ſtate
Serv'd to my tables in huge antick Plate:

While

While plumpe *Lyæus* with green Ivie crownd,
Danc'd up to th' eyes in precious wine, a round
Through my large Lobbies: then those sons of chine
And pith, the Guard carowsd black Iacks of wine
In stead of single beare; then did they eat
Without controule that emperor of meat,
The lusty chine of Beefe; while I did seeme
With magazines of plenty still to teeme
Without least feare of barrannesse: the spring
To me her beauties did as offrings bring,
The glorious summer and rich Autumne paid,
Their blessings as my tribute: while this maid
Was my imperiall mistrisse winter's breath,
Had not the force to freeze my youth to death:
Which then like the Arabian yeere was seen,
With gorgeous face still flourishing and green.
No civill broile or forraigne feare did fright
Me from my daily practise of delight;
Iustice was then return'd agen to earth,
Those blissefull times gave no sinister birth
To fowle oppressions, then within my frame
Nere had been heard that so detested name
Of a Monopoly; nor by Patent made
Lawfull, were iniuries to every trade;
But each one then did under his own vine,
Eat his bread freely and carouse his wine;
Which knew no Medium, then 'twixt those extreams
Of white and claret; then the common theams,
Of the glad people were full of joy and praise,
Of those superlatively happy dayes.
There were no clamors heard within my gates,
Of men iniustly rob'd of there estates.

By powerfull Favourites: no faction then
Reignd, leſſe an emulation amongſt men
Who ſhould doe worthieſt things. As in a hive
The Bees ſmall pallace, where each one does ſtrive
Which ſhall moſt honey to the ſtore-houſe bring,
Defilouring thoſe chaſte virgins of the ſpring
The azure violets, that hang downe their heads,
While they ſuck all their ſweetneſſe from their beds:
With which their thighes fulfil'd, they nimbly flie
(Carrying that victim of their induſtry)
Into the common dwelling, where they ſing
Triumphant peans to their ayrey King:
So 'twas in me, each ſtriv'd who ſhould excell
Others in acting the States buſineſſe well,
Who could moſt frequent by th' worlds eye be ſeen
Ready in ſervice to that virgin Queene.
No tumults then, attempted were by th' rude
And many-headed beaſt, the Multitude:
(To whom the preſent times ſeeme ever worſt,
Praiſing the paſt they never knew) they durſt
Not then in mutinous troops have paſt by me,
As if they meant to fright bright Majeſty
Out of my boſome; then there was no ſtrife
Ith' Common-wealth about religion riſe.
But all was peace and juſtice, which then grew
Together like the Gemini. I knew
No gawdy faſhions then from giddy *France*
Brought hither ſince to be the Courts miſchance,
Sick of that forraigne pride, whoſe various dreſſe
Has uſhered in effeminate wantonneſſe.
The Lords then in their native habit went,
Which was as comely as magnificent.

The

The Ladies then their genuine beauties ware,
Ignorant of the impoſture of falſe haire:
Nor did they their owne red and white attaint
With that foule treaſon againſt Nature, paint:
But each one ſtriv'd with cunning art to finde
New wayes of vertue to adorne their mind.
Such was my fate, ſo temperate and juſt,
It ne'r knew riot, nor convers'd with luſt.
Nor did my glories, when that virgins breath
Expiring ſeemd to bring the Iſland death,
End or diminiſh. A new ſtarre brake forth,
As bright and quickning from the boiſterous North,
Darting its cheerfull influence through my rooms,
Which did from mournfull ſolitary tombs
Reſume their pirſtine luſtre: when great *Iames*
Had paſt the Twede to view imperiall Thames,
Whoſe ſwans, in ſtead of their own dirgies ſing
Triumphant welcomes to the long wiſhd King;
Whoſe each look was a ſtarre, and every ſmile
The Sunne that quickned, with new life, this Iſle.
This *Iames* who the two Kindomes did unite,
As happy *Henry* the red roſe and white:
This *Iames* the darling and delight of fate,
Borne for the *Solomon* oth' Britiſh State.
This King of more then Kingdoms, all mens hearts;
Monarch of letters, Emperour of arts:
When he his happy peaceſull reigne begunne,
What plenteous ſtreames of joy and bliſſe did runne
Through all my veines! what a full throngd reſort
Did beautifie each corner of my Court!
When armes, as uſeleſſe, were hung up, no jarre
Was heard, no noiſe of home or forreigne warre.

The Muſes then did floriſh, and upon
My pleaſant mounts planted their Helicon.
Then that great wonder of the knowing age,
Whoſe very name merits the ampleſt page
In Fames faire book, admired *Iohnſon* ſtood
Up to the chin in the Pierian flood,
Quaffing crownd bowles of Nectar, with his bayes
Growing about his temples; chanting layes,
Such as were fit for ſuch a ſacred Eare
As his majeſtick Maſters was; to heare,
Whom he ſo oft pleaſd with (thoſe mighty tasks
Of wit and judgement) his well laboured Masks.
Then thoſe two thunderbolts of lively wit,
Beamont and *Fletcher* gloriouſly did ſit
Ruling the Theater, and with their cleane
Conceptions beautifying the Comick Scene.
And noble *Donne* (borne to more ſacred uſe)
Expreſt his heavenly raptures: As the juice
Of the Hyblean roſes did diſtill
Through the Alembeck of his nectard quill.
Chapman-like *Homer* in me often reads
His Odiſſes, and lofty Iliads.
That I did rather then appeare to be
The worlds beſt furniſhd learnedſt Academy,
Then the Kings pallace: who when fatall fire
In its malicious fury did conſpire
To ruine part of my faire buildings; He
Great *Iames* renewd with State and Majeſty,
Like to himſelfe, that goodly Fabrick, which
Is for materialls, as invention rich;
On poliſhd marble pillars, which ſhall ſtand
To ſpeak his fame, while this renowned Land,

Free

Free from the invasion of all forraigne harmes,
Is walld about with Oceans watry armes.
For which faire ornament I must bestow
My gra itude on worthy *Inigo*,
Whose skill in Fabrick did direct each part
Of that excelling frame with powerfull art.
Yet should I silent be, the very stones,
So quaintly laid, will speak the praise of *Iones*.
But now the sands of his full glasse being run,
In the Imperiall chayre his royall Son
(Whom heaven protect, and with a prosperous reign
Grant to rule this faire Island, and maintaine
It in tranquillity and happy peace,
To Justice and Religions full encrease)
Brave *Charles* succeeded. Then my joyes renewd,
As Eagles their old feathers being mewd.
I with his vigorous presence warmd, grew yong,
My withered frame appearing farre more strong
Then at its first foundations; mirth and sports
Like fayries tripping through my happy Courts.
When *Englands Charles* the great in me was seene,
To give a gracious welcome to his Queene,
That flower of *France*, her sexes fairest pride,
Maria Henrietta his deare Bride,
Who with a numerous progeny has blest
The British Kingdom; which in peace and rest
Was pregnant with felicity, untill
Like torrents falling from some lofty hill,
Or like some sudden storme out of a cloud,
Mischiefe came thundering from the North so loud,
As 'twould have wakend death; thence thence did rise
Those teares which dwell in seas about mine eyes.

Then 'gan my ſtately world admired head
To ſhrink, when *Charles* a puiſant Army led
Into the field, with reſolution hot,
To tame the daring valour of the Scot:
Who urgd (it ſeemd) by ſome Imagind wrong,
Their confidence being as their force, was ſtrong,
Came marching hitherwards: but yet white peace
By its all powerfull goodneſſe cauſd to ceaſe,
Thoſe ſo lamented diſcords; and did bring
In ſafety to me, home my much lov'd King:
And as a Taper which ere it expires,
Collects together, its concluding fires;
As 'twere to light it ſelfe to death, diſplayes
Ere it extinguiſhes a ſudden blaſe;
More flaming glorious then it's perfect ſhine
Could ere expand; ſo did thoſe beames of mine
Break forth, extending a gay ſickly light,
And now's obvolv'd in an ere-laſting night:
Since *Charls* his abſence; as you've ſeen the ayre,
Which yeſterday was ſo ſerene and faire:
Heavens fore-head wore no wrinkles; curle its brow
Into a thouſand duskie furrows now:
So tis with me, who am enforc'd to ſhroud
My face, which yeſterday contemnd the cloud:
That now obſcures it; timorous to ſee
That which encreaſes ſtill my miſery.
Where are thoſe beauties now from whoſe each eye,
Flew winged flames of love and majeſty,
That troope of Ladies, who ſo oft did gild
My ſtately roomes with their own looks, which filld
All my Dimenſions with rays pure and bright
As was in Paradiſe, the worlds firſt light?

Vaniſh'd

Vaniſh'd like ſhadowes, they no more appeare,
The Sun being ſet; death now inhabits here,
And a continued dulneſſe, now inſtead
Of thoſe ſoft meaſures which ſo oft were led
Over my ſpacious floores there does intrude,
Its meager ſelfe, that nothing ſolitude:
In ſtead of Muſick, ſuch as by the Spheares,
And tunefull Orbs is breathd to inchant all Eares:
Vpon my Turrets nightly there does howle,
The moſt prodigious and portentous Owle:
Nothing but feare and terrour in me dwels,
Such as is reſident in thoſe dark cels,
Where nought but death raigns; what contagious ſin
Of mine committed, 'gainſt Great *Charls* has bin
The cauſe of his long abſence, I am ſure
I'm in my innocence as cleare and pure,
As in my infancy: why then ſhould he
Inflict upon me, this ſad deſtiny?
Why ſhould I languiſh like a faire young bride,
Thus deſolate, being cauſeleſly deni'd
The comfort of my ſpouſe, who now in armes,
Expoſd is to the dangerous alarms
Of a rude civill-warre, which if a prayer
Has power to qualifie; Ile fill the ayre
With Oriſons, as zealous as my faith,
Wit, or religion; nay invention hath
Forc'd to produce: may theſe Domeſtick broyles,
Like morning dew dry up, without thoſe ſpoyles,
Of Kingdomes fire, and bloodſhed: May there be
'twixt King and Subiect ſuch a Sympathy,
As 'twixt the ſoule and body, as each part
By ſtrickt relation beares to th'head and heart.

May

May the King love his Subiects, they obey
His iuſt beheſts, till his great Empires ſway,
Be fixt and laſting in his name and blood,
While this faire Iſland overlooks the flood.
Showres of continued bleſſings ſoftly fall
Vpon him, that the wiſhes of White-Hall
May prove true and propherick: who muſt mourn
In widdow'd ſadneſſe, till beſt *Charles* return.

On the Death of the Right Honourable *Francis* Earle of Bedford.

ELIGIE.

WHat apparition's this? who is't that weares
About him wrapt a Chriſtall ſhrowd of teares:
Who is't that in deaths manſion breathleſſe lies
In ſtead of tapers, having griefe ſwolne eyes,
Stuck round about his Hearſe, what an amaſe
Begot by griefe and wonder, here diſplayes
Sorrow in's blackeſt Enſignes; as if all
Mankind intomb'd were in this funerall:
My admiration leaves me now each breath,
Sighes in ſad accents, glorious Bedfords death.
The Iron Souldier that 'ith rage of warre
Nere wept, when all his body was one ſcarre:
Nor ſigh'd at groanes of Infants, now does keep
His Obit, and, like a ſoft Virgin, weep:

The

The Courtier whom religion ſcarce would win,
Ere to diffuſe a drop for his looſe ſin:
Now unconſtrain'd part in this ſorrow bearer,
And weares no other Iewels, but his teares,
Wrapt in ſad Cypriſſe, miſſeltoe, and yewe:
Their Daphne layd aſide the noble crue
Of Phebus Prieſts lament him; till their cries
Turne all to Epicedes and Elegies:
Nay in this ſad diſtemper of the State,
When moſt mens ſoftneſſe varies into hate,
All now contend in mourning to be chiefe,
And know no other paſſion but their griefe:
He whoſe Illuſtrious vertues with his blood
Ioynd, did intitle him both great and good:
Who with a modeſt ſweetneſſe ſtriv'd to win
All mens affections, as if there had bin
In his pure eſſence multiplyed, every part
Of true nobility fixing in his heart;
Which ſeemed the ſpheare where honour did reſide
Without the leaſt formality or pride.
Not like thoſe curious great ones, who create
Factions and ſtrange diſtractions in the ſtate,
Who by malignant Councels ſtrive to bring,
Diſtempers on the Kingdom and the King:
Who though their violent Councels overwelm
The veſſell ſtrive to be advanc'd to th' helme.
Like the Suns daring off ſpring, nere content
Till they've atchivd the Charios government;
Which when their feeble forces cannot guide
Like him they boaſt in great attempts to've di'de:
No he was wiſe, and from ambition cleane,
Eſteemd the trueſt ſafety in the meane:

His actions being temperate and free
From crime, except too much humanity.
Who shall like Bedford now, instruct the age
Both by example, and the patronage
Of true religious piety, how to be
Fruitfull in works of publike charity:
Who with a noble and ambitious zeale,
To encrease the glory of the Common-weale;
Did those two works of wonder (which shall stand
To speak his fame in after times to th' land;)
Built Covent-Garden and (that spacious plaine,)
The Fens his cost and industry did gaine,
From the surrounding waters, where to show
What a devotion his Intents did owe
To heaven, (lest men its worship should neglect,)
In each a Church his bounty did erect:
Such was his life, it never did enforce
The great mans envie, or the meaners curse.
And now his essence by that mortall warre,
'gainst nature deaths translated to a starre:
His Name shall live, while never dying verse
Has power to hang fresh glories ore his hearse
Which shall extoll and dignifie his Name
Among the Nobles Hero'es, which old Fame,
Has in its lasting Chronicles inrold,
In characters of rust contemning gold:
Till to perpetuat Bedfords merited glory,
He be his houses, nay this Nations story.

In Covent-Garden, at Thorny Abby in the Isle of Ely.

On

On the right Honourable *Henry* Earle of Mancheſter, Lord-Privie-Seale.

ELLEGIE.

VVHat reverend ghoſt is this which to my view,
preſents the ſhape of noble *Montague*:
As if 'twould beckon me to's herſe, to come
And ſing his honoured Epicedium:
I doe obey thy ſummons, nay and boaſt
The glory caſt on me by thee faire ghoſt.
Which I perceive now, to be truly he
Who living bore the ſtile and dignity
Of Earle of Mancheſter, and for the weale,
Oth' Kingdom ſat long time Lord-Privie-Seale.
He who when living truths example ſtood,
To teach great men how to be great and good:
Nay to be wiſe and learned to act each part,
Of their lives ſcene with vertue and with art,
Which he made vertues handmaid, and with skill
Manag'd his greatneſſe without greatneſſe ill:
Who ly'st that has not in the faire purſute,
Of honour read the name of *Montacute*,
That boaſts it ſelfe derivitive to be,
From thoſe great ancient Earls of Salisbury,
That did our Engliſh glories ſo advance,
In all our Conqueſts over vanquiſhd France:
From whence this Earls deſcended, who did draw
Conſcience with ſilken chaines to kiſſe the Law:
All whoſe great Offices to his laſting grace,
He paſſd exalted from Recorders place,

To be th' Kings Serjeant, who did then prefer
Him first chiefe Iustice, then Lord Treasurer;
And after by his gracious free consent,
Confirmd him of his Councell president.
Hence knowing his integrity and zeale
To Iustice, made him last Lord-Privie-Seale.
Can he then fall unpitied, and not have
A thousand fluent eyes to wash his grave:
Those men must mourn him surely who did by
His Iudgements gaine long banishd equity;
As if divine Astrea at his birth,
Had flown on Turtles wings back to the earth;
Her own just precepts freely to impart
To him, and multiply them in his heart.
And now he is immortall; loe from far,
Me thinks I see the aged Manchester,
Shine a new starre in heaven, and with his bright
And gilt reflection, beautifie the light;
Where he shall live for ever, and be read
Here is in his works of piety, though dead
His mortall frame be, yet his noble name
Shall live eternizd, by the tongue of fame,
And while th'world lasts, his *al-Mondo* shall
Stand canditate for honour, even with all
The works of learned Writers, and his prayes
Be by time's hand adornd with wreaths of bayes.
Thus vertue can secure men dead, and give
Life to their memories which shall ever live.

On the Noble, and much to be lamented, Mrs *Anne Kirk*, wife to Mr *Geo. Kirk*, Gent. of the Robes and of his Majesties Bed-Chamber, who was unfortunately drowned passing London Bridge, *July* 6. 1641. an Anniversary.

ELEGY I.

WHat rumor's this, that on the tongue of fame
Flies like a prodigy? as if it came
To fright the Genius of the world with feares,
Nay change its moving essence into teares:
Now, now irrivocably flees the sound
Her sexes pride; illustrious *Kirk* is drownd.
See how bright troops of virgins, who from farre
Appeare, resembling every one a starre
Drownd in a sea of pearle, doe sadly rise
From her lov'd urne, each one without their eyes,
Wept out, or there left burning as they'd lent
Those lights for tapers to her monument.
See how the Matrons lay their tires aside,
And only in their sorrow take a pride,
Their sorrow which now beautifully weares,
In stead of diamonds, carcanets of teares.
Where shall we find a frame so fully grac't
With vertues in so rich a body plac't?
That it was truly held the unmatcht shrine
Of humane beauties mingled with divine:
As if the heavens and nature did agree,
In her to fix the greatest sympathy
Could be between them; what was faire and good,
Inclusive possibly in flesh and blood.

Who with her gentle 'haviour and deport,
Did gaine the love, not envie, of the Court,
And yet ſhe fell untimely; like a roſe,
Which in the morning ſweetly does diſcloſe
Its purple beauties, till the winds in love
Doe with their frequent boiſterous kiſſes move
Its fragrant leaves ſo rudely, that ere night
They witherd fall; ſo ſhe did, the delight
Of womanhood and vertue; in whoſe grave
Lie more then ere mortality ſhall have.
Agen to boaſt, whoſe glories ſhall (when all
Her ſexes Legends unapochryphall
For truth and beauty) in fames book be writ,
As a large preface fix ith' front of it.
That when poſterity reads the rape has bin
Acted by death on this bright Cherubin;
The virgins may her annuall Obit keep,
And big with noble emulation, weep
To underſtand their ſexes richeſt ſtore
Conſum'd on her; Nature's become too poore
To frame her equall beauty, or diſplay
Such art and wonder in ſucceeding clay.
And though this Ladie fell, the ſpoile of fate,
Who with too rigorous haſte did antidate
Her day of deſtiny, nothing could be found
Cruell enough to give that deſperate wound,
But the falſe waves, who as they meant to inſhrine
Her (whom they took for ſea borne Ericine)
In watry armes, officiouſly did skip
With fluent motion from each lip to lip,
Till being enamourd on her balmy breath,
(Cruell in love) they kiſt her even to death:

And viewing then no more life to remaine,
Like Crocodiles they wept ere her they'd slaine.

ELIGY II.

THe year's revolv'd, and now once more is come
The day in which she suffered martyrdome,
And 'gainst the usuall custome did expire
In water, holily as those the fire
Did sanctifie for heaven, who usd to take
Delight to runne to the flame bearing stake.
Had she like them beene to've receivd her death,
Ere the weak fire by the winds pregnant breath
Could have beene blown into a flame, our eyes
Should have prevented tyrant deaths surprise,
And let fall such a huge contracted teare,
Able to quench fires element in its speare
This was the day, when that same subtle thiefe
Fate stole earths comfort hence, and cast a griefe
Perpetuall as her virtues, ore the face
Och mournfull world, which can afford no place
For mirth or sport, till celebrated be
The annuall requiems to *Kirks* memory:
Which grows more precious, like rich mighty wine
By being long kept; or reliques in a shrine
Preserv'd as sacred, which inviolate hold
The Charter of their fame though nere so old.
With what a serious griefe doe men relate
Losses in their particular Estate;
The toyling husbandman will many years
After rehearse unto his rustick Peers
His past misfortune, when the Somers heat
Did blast his fruit, or mildews hop'd for wheat.

The-

The greedy Merchant, if he doe ſuſtaine
A loſſe by ſhipwrack in the flattering maine,
Sighes at its memory; which does ſtill renew
His wealth then drownd to his vext fancies view.
And muſt wee not lament, are we not bound
Upon the day when glorious *Kirk* was drownd;
When natures ſweeteſt fruit did blaſted fall,
To ſolemnize with teares her funerall:
Yes to diffuſe a deluge, that as ſhee
By water met her pitied deſtiny,
That element to expiate its black crime
May ſpend its moiſture on her duſt, till time
Diſſolve; and we tranſlated to the skies,
(Where teares are wip't away from all mens eyes,)
Exalted to her fellowſhip may be
Her bleſt companions ith'felicity
She with the Saints poſſeſſes; but till then
Her loſſe muſt be the griefe of all good men.

FINIS.

34

A DECLARATION AND VINDICATION OF Iohn Pym Eſquire:

Concerning
The divers aſperſions which have been caſt upon him by ſundry baſe and ſcandalous Pamphlets, and by divers Malignants, and people ill-affected to the good of the Common-wealth.

Shewing
His continuall fidelitie and integritie towards His Majeſtie, and the High Court of Parliament, for the good of this Kingdome, and other His Majeſties DOMINIONS.

London, Printed for *Iohn Atkinſon*.
March 4. *Anno Dom.* 1643. 1642

A DECLARATION AND VINDICATION OF John Pym Esquire:

Concerning

The divers aspersions which have been cast upon him by sundry base and scandalous Pamphlets, and by divers Malignants, and people ill affected to the good of the Commonwealth.

Shewing

His continuall fidelitie and integritie towards His Majestie, and the High Court of Parliament, for the good of this Kingdome, and other His Majesties DOMINIONS.

London, Printed for John Atkinson.
March 4. Anno Dom. 1643. 16

A Declaration and Vindication of *John Pym* Esquire.

IT is not unknowne to all the world, especially to the Inhabitants in and about the Citie of London, with what desperate and fame-wounding aspersions my reputation, and the integritie of my intentions to God, my King, and my Country, hath been invaded by the malice and furie of Malignants, and ill-affected persons to the good of the Common-wealth. Some charging mee to have beene the Promoter and Patronizer of all the innovations, which have been obtruded upon the Ecclesiasticall government of the Church of England: Others, of more spitefull and exorbitant spirits, alleaging that I only have been the man, who hath begot and fostered all the so lamented distractions, which are now rife in this Kingdome. And though such calumnies are ever more harmfull to the authors, than to those whom they strive to wound with them, when they arrive only to the censure of judicious persons, who can distinguish formes, and see the difference betwixt truth and

falſhood; yet becauſe the ſcandals inflicted upon my innocence, have been obvious to people of all conditions, many of which may entertaine a beliefe of thoſe reproachfull reports, though in mine owne ſoule I am far above thoſe ignominies, and ſo was once reſolved to have waived them, as unworthy my notice; yet at laſt, for the aſſertion of my integritie, I concluded to declare my ſelfe in this matter, that all the world, but ſuch as will not be convinc'd, either by reaſon or truth, may beare teſtimony of mine innocence. To paſſe by therefore the Earle of Straffords buſineſſe, in which ſome have been ſo impudent, as to charge me of too much partialitie and malice, I ſhall declare my ſelfe fully concerning the reſt of their aſperſions: namely, that I have promoted and fomented the differences and ſchiſmes now abounding in the Engliſh Church.

How unlikely this is, and improbable, ſhall to everie indifferent man be quickly rendred perſpicuous: for that I am, and ever was, and ſo will dye a faithfull ſon of the Proteſtant Religion, without having the leaſt relation in my beliefe to thoſe groſſe errours of Anabaptiſme, Browniſme, and the like, everie man that hath any acquaintance with my converſation can beare mee righteous witneſſe. Theſe being but aſperſions caſt upon me by ſome of the diſcontented Clergie, and their Fautors and Abettors, becauſe they might perhaps conceive, that I had been a maine inſtrument in extenuating the haughtie power and ambitious pride of the Biſhops and Prelates; which if I had been (as I only delivered my opinion, as a member of the Houſe of Commons) that attempt or action of mine had been juſtifiable both to God and a good conſcience, and had no way concluded me guiltie of revolt from the Orthodox Doctrine of the Church of England, becauſe I ſought a reformation of ſome groſſe abuſes crept into its government, by the cunning and perverſneſſe of the Biſhops and their Subſtitutes. For was it not high time to ſeek to regulate their power, who inſtead of looking to the cure of mens ſoules (which

is

is their genuine office) they inflicted punishments on mens bodies, banishing them to remote and desolate places; after stigmatizing their faces, only for the testimony of a good conscience. When not contented with those insufferable insolencies, they sought to bring in unheard of Canons into the Church, Arminian, or Papisticall Ceremonies, whether you please to terme them, there is not much difference; imposing burdens upon mens consciences, which they were not able to beare, and introducing the old abolished superstition of bowing to the Altar: and if it savoured either of Brownisme, or Anabaptisme, to endevour to suppresse the growth of those Romish errours, I appeale to any equall minded Protestant, either for my Judge and witnesse. Nay, had the attempts of the Bishops desisted here, tollerable they had been, and their power not so much questioned as since it hath been. For which they saw, the Honourable, the High Court of Parliament, begun to look into their enormities and abuses, beholding how they wrested Religion like a waxen nose, to the furtherance of their ambitious purposes: then Troy was taken in, then they began to despaire of holding any longer their usurped authoritie; and therefore as much as in them lay, both by publike declamations and private councels, they laboured to foment the civill differences betweene his Majestie and his Parliament, abetting the proceedings of the Malignants with large supplyes of men and money, and stirring up the people to tumults by their seditious Sermons. Surely then no man can account me an ill son of the Common-wealth, if I delivered my opinion, and passed my vote freely for their abolishment, which may by the same equitie be put in practice by this Parliament, as the dissolution of Monasteries, and their lasie Inhabitants, Monks and Friars were in *Henry* the Eighths time: for without dispute, they carried as much reputation in the Kingdome then, as Bishops have done in it since, and yet a Parliament then had power to put them downe; why then should not a Parliament have power to do the like to these,

everie way guiltie of as many offences againſt the State as the former? For mine own part I atteſt, God Almightie the knower of all hearts, that neither envie, or any private grudge to all, or any of the Biſhops, hath made me adverſe to their function; but meerly my zeale to Religion and Gods cauſe, which I perceived to be trampled under foot, by the too extended authoritie of the Prelates, who according to the puritie of their inſtitution, ſhould have beene men of upright hearts and humble minds, ſhearing their flocks, and not flaying them, when it is evident they were the quite contrarie.

And whereas ſome will alleage, it is no good argument to diſſolve the function of Biſhops, becauſe ſome Biſhops are vicious: to that I anſwer, Since the vice of thoſe Biſhops was derivative from the authoritie of their function, it is verie fitting the function which is the cauſe thereof be corrected, and its authoritie deveſted of its borrowed feathers: otherwiſe it is impoſſible, but the ſame power which made theſe preſent Biſhops (ſhould the Epiſcopall and Prelaticall Dignitie continue in its ancient height and vigour) ſo proud and arrogant, would infuſe the ſame vices into their Succeſſours.

But this is but a mole-hill to that mountaine of ſcandalous reports that have been inflicted on my integritie to his Sacred Majeſtie: ſome boldly averring me for the author of the preſent diſtractions between His Majeſtie and his Parliament, when I take God, and all that know my proceedings, to be my Vouchers; that I neither directly, nor indirectly, ever had a thought tending to the leaſt diſobedience, or diſloyaltie to His Majeſtie, whom I acknowledge my lawfull King and Soveraigne, and would expend my bloud as ſoone in his ſervice, as any Subject he hath. 'Tis true, when I perceived my life aimed at, and heard my ſelfe proſcribed a Traytour, meerly for my entireneſſe of heart to the ſervice of my Country, was enformed that I, with ſome other honourable and worthy Members of the Parliament,

were

were againſt the privileges thereof demanded, even in the Parliament Houſe by His Majeſtie, attended by a multitude of men at armes, and Malignants; who I verily beleeve had for ſome ill ends of their owne, perſwaded His Majeſtie to that exceſſe of rigour againſt us, when for mine owne part, (my conſcience is to mee a thouſand witneſſes in that behalfe) I never harboured a thought, which tended to any diſ-ſervice to His Majeſtie, nor ever had an intention prejudiciall to the State: when I ſay, notwithſtanding mine owne innocence, I ſaw my ſelfe in ſuch apparent danger, no man will think mee blame-worthy, in that I took a care of mine owne ſafetie, and fled for refuge to the protection of the Parliament, which making my caſe their owne, not only purged me and the reſt, of the guilt of treaſon; but alſo ſecured our lives from the ſtorme that was ready to burſt out upon them. And if this hath been the occaſion, that hath withdrawne His Majeſtie from his Parliament, ſurely the fault can no way be imputed to mee, or any proceeding of mine, which never went further, neithe ſince His Majeſtie, nor before then, ſo far as they were warranted by the known Lawes of the Land and authorized by the indiſputable and undeniable power of the Parliament, and ſo long as I am ſecure in mine owne conſcience that this is truth, I account my ſelfe above all their calumnies and falſhoods, which ſhall returne upon themſelves, and not wound my reputation in good and impartiall mens opinions.

But in that devillish conſpiracie of *Cataline* againſt the State and Senate of Rome, none among the Senators was ſo obnoxious to the envie of the Conſpirators, or liable to their traducements, as that great Orator and Patriot of his Countrey, *Cicero*; becauſe by his counſell and zeale to the Common-wealth, their plot for the ruine thereof was diſcovered and prevented; though I will not be ſo arrogant, to parallel my ſelfe with that Worthy, yet my caſe (if we may compare leſſer things with great) hath to his a verie neere reſemblance, the cauſe that I am ſo much maligned and reproached

proached by ill-affected persons being, because I have beene forward in advancing the affaires of the Kingdome, and have been taken notice of for that forwardnesse: they out of their malice, converting that to a vice, which without boast be it spoken, I esteeme as my principall vertue, my care to the Publike Utilitie. And since it is for that cause, that I suffer these scandals, I shall endure them with patience, hoping that God in his great mercie will at last reconcile His Majestie to his High Court of Parliament, and then I doubt not but to give His Royall Selfe, though he be much incensed against mee, a sufficient account of my integritie. In the interim, I hope the world will beleeve, that I am not the first innocent man that hath been injured; and so will suspend their further censures of me.

FINIS.

Englands Diurnall,

OR

PASSAGES

OF

STATE,

Executed by (and against) the knowne Law of the Land.

VVith certain Queries, wherefore, and by what Law, so many things have been done contrary to the known Law of the Land.

Printed in the yeare, of *Englands* feare,
Being the first of Reformation or Desolation.

Englands Diurnall,

OR

PASSAGES

OF

STATE,

Executed by (and against) the known Law of the Land.

VVith certain Queries, wherefore, and by what Law, so many things have been done contrary to the known Law of the Land.

Printed in the yeare, of *Englands* feare, Beeing the first of Reformation or Defolation.

Englands Diurnal,

OR

Paſſages of State, executed by, & againſt the known Law of the Land.

THe firſt matter of conſequence which claimes precedencie in this diſcourſe, is his Majeſties departure from his Court of *Whitehall*, which indeed was the firſt and principall begining of theſe enſuing and ſince ſucceeding miſeries, this was the roote from whence hath ſprung all theſe following miſchiefs; for the Papiſts and other evill affected perſons by this meanes gained time and opportunity to worke their pettitions and wicked ends, both to the ruine of his Royall Majeſty, and the whole Kingdome, labouring to deſtroy both the Religion and Lawes of the Land, as by the ſequell may appeare.

1. By the powerfull working of theſe evill affected perſons, the *Queen* was ſent into *Holland*, and the Jewels of the *Crowne* pawned and made away to purchaſe Armes to be employed for the deſtruction of the ſame *Crowne*, for take away Religion and Law, the ſupporters of the *Crowne*, and conſequently the *Crowne* muſt fall, and looſe its luſtre, take away the purity of Religion, and the Juſtice of the Law; and then conſequently *Arbitrary* and *Tyranny* muſt be the grand ſupporters, thus this hath been the practice of theſe men is apparent, as followeth.

Thoſe men that ſhall and doe labour to deſtroy the Religion of a Land, which is grounded upon ſaving Faith, and warranted by Holy Writ, and endeavour to introduce and bring in a Religion neither grounded upon Faith, nor warranted by ſcripture, doe as much as in them lies to deſtroy the Preachers and Preaching of the Goſpell on Earth, and in ſo doing doth abſolutely deny the power of

of God in heaven, and to deny God and his power, what is it but Atheisme, the Papists have endeavoured this it is apparent, and thence I conclude that their endeavouring the destruction of Religion hath declared their intention to introduce Popery, which is in some points absolute Atheisme.

2. Those men which shall by their practizes endeavour to subvert the Lawes of a Land, or to hinder the due execution of the Lawes against those that by delinquency have made breach thereof, doe as much as in them lyes to destroy the Lawes, for take away the power of the Law it must needs be of no effect, when the Subject (groaning under the pressure of Arbitrary and Tiranical oppressions) shall repaire to the Lawes (which should be the protection of the Subject) and shall expect Justice from the Law, and that Law which was at first ordained for the same end, shall be imployed against it selfe, and instead of Justice, the Subject so complaining shall most unlawfully and most injustly be censured, (contrary to Law) according to the disposition of those Lawbreakers, is not this absolute Tirany, is not this to destroy the Lawes of the Land.

That this is apparent, and hath been frequently done in the *Starchamber*, *High-Commission*, and indeed in most Courts of the Kingdome, where the Purse paid for Judgement, & Justice was sold by the ounce, witnesse Master *Hambdens Case of Ship-money*, the Lawes were abused, the subject groaning under an almost Arbitrary Government, Taxes upon Taxes following one in the necke of another, Levies must be made through the Kingdome for the maintenance of a superfluous Army, in the defence of an Ecclesiasticall Fancy, against the Kingdome of Scotland, these and innumerable more incumbrances and grievances caused him to complaine, for which (instead of redresse, which the Law if not abused, had affoorded him) he was tost too and fro, from one Court to another, Fine upon Fine, Judgement upon Judgement, his Estate confiscate, and his person imprisoned, now let the world be judge whether this were not absolute Tirany.

Having as they conceived brought their businesse to faire growth and finding that there might be danger in their having power about London, the Parliament having discovered their hypocrisie, and begunne to imprison some of the chiefe of their Ringleaders,

sent they perswaded his Majestie to make his residence in Yorkshire remote, where they likewise projected the raysing of this Armie for the abetting and maintaining of their Antichristian Assertions, which was done under the Notion of standing for the defence of his Majesties Prerogative and the known Lawes of the land, with the Liberty of the Subject, now let us examine what hath been done by them either agreeable to the known Law of the land or conduceable to the benefit, Liberty, or property of the subject.

1. By what known Law was there Commissions of *Array* sent out into every County of this Kingdome to raise Armes, there being no Forraigne Invasion, nor feare of any, but of their owne Complices and Allies which they invited and sent for.

2. By what known Law were severall Members of both Houses sent for to *York*, and discharged their attendance, contrary to their Oaths taken at their Elections, before the respective Counties, for and by whom they were chosen.

3. By what known Law were persons entertained and imployed in places of Command in the Army, (called by the name of the Kings Army) which are known Traytors according to their known Lawes of the Land, and protected from the Justice of the known Law, contrary to known Law.

4. By what known Law have severall Persons that have been known Rebels in *Ireland*, been likewise entertained, and held in great respect.

5. By what known Law were the Papists of this Kingdome suffered to have Armes, and not onely suffered but Armes delivered unto them, and Commissions granted them to raise Papists; when it is known that by the knowne Law of the Land, no Papist convicted should be suffered to have any Armes for himselfe, muchlesse to have power to Arme other Papists.

6. By what known Law have Papists been permitted to attend his Majestye even at his table, and in his Chamber, (*Vide Sir William Porter*) who would go to Church in the morning, and to Masse in the Evening, when by the known Law of the Land, no Papist ought to come within ten Miles of the Court, much lesse into his Majesties Chamber.

By what known Law hath so many pretended to dissolve this Parliament, which was established by a knowne Law made this Parliament, and graciously confirmed by his Majesty in, and to this Parliament.

As touching their bare pretences of standing for the Liberty of the Subject.

Was it for the Liberty of the Subject that the Trained Bands were summoned, and disarmed, in severall Counties?

Was it for the Liberty of the Subject, that this Army was raysed to plunder and rob the Inhabitants of Cities, Townes, Corporations and Villages?

Was it for the Liberty of the Subject, that *Hull* was invaded, *Kingston* and *Brainford* plundered, the Inhabitants of *Cicester* murdered and destroyed?

Was it for the Liberty of the Subject that the City of *Westchester* was surprized, and made a receptackle for Papists, and an Inne to entertain Rebels out of Ireland, who no doubt if they be not prevented will easily be perswaded to assist the adverse party in the pursuance of those Designes which they have now on foot, the promoting of which conduceth so much to the furtherance of their detested Rebellion in *Ireland*?

Now if these things have been done by the knowne Lawes of the Land, or for the Liberty of the Subject, Let all men that are not either wilfull or ignorant judge.

But now on the contrary part, let us examine what hath been done by the known Lawes, and for the maintenance and preservation of the Liberty of the Subject, and then we shall easily be resolved in that grand Case of Conscience, whether we have most reason to stand for the King and Parliament, or for the King against the parliament.

For the Militia, *the thing that they make the grand occasion of these differences.*

As touching his Maiesties power over the Militia, it is manifest that his Majesties Lievetenancie was void at the coming together of this Parliament, and being void, it must necessarily follow, that if the coming together of the Parliament made his Majesties Lievetenancie void, that they then have at the least a negative voice in the disposall thereof, for without doubt, had not his

his Majesty found that the safety of the Kingdome consisted in the calling of this Parliament, the Parliament had never beene called and if they were called to consult and to order those things which did conduce most to the safety of the Kingdome, (and could not be done without them) then consequently the *Militia*, (in the ordering and disposing of which, consists the only safety of the Kingdome) must necessarily rest at their dispose.

Object. But it is objected, that though the Parliament have this power in the disposall, yet they are not to make use of that power without his Majesties Assent.

Answ. 'Tis true his Majesties assent ought to be thereunto, but if his Majestie dissenting, shall neglect that charge committed to him, shall the Parliament therefore make that their president, and suffer the Kingdome to lye open to forraigne Invasion, and Domesticke Innovasion, because his Majesty did not consent to the passing of a Bill for the future establishment of the *Militia* for the security of the Kingdome, therefore the Parliament must not by an Ordinance (according to the knowne Law) provide for the present disposall thereof, to the end that the Kingdome may be put into a posture of defence, and be inabled to defend it selfe against all those that envie the peace of this Kingdome, though by the known Law of the Land, they were called for that purpose.

The second objection is that the Parliament cannot rayse an Army without his Majesties assent thereunto, when on the contrary I will prove, that by the known Law of the Land the Parliament hath raysed this Army, and that by the same known Law, they have power to impose contributions on the Subject to maintain the present warre against those that labour to invade the Religion and Lawes of the Kingdome.

It is manifest that every Court of the Kingdome, established by the Lawes of the Land and the Authority of Parliament, hath a power by writs to command before them all such persons as shall be for any lawfull cause complained of, and indited in the said Court, and if the persons so commanded, or served with such Writs, shall deny to obey their Writs, by vertue of the said Warrant the respective Officers have power to call to their aid and assistance all such persons as they shall thinke convenient, to the end that the said Persons so refusing and resisting, may be made to answer

fwer the Law in all and every particular which shall be objected against them; Now there is no Court of Justice in this Kingdom, but hath had its first originall constitution from the Parliaments of England, and it would seeme very prepostrous, that inferior Courts should have a power imposed upon them by the authority of the Law, and the Judgement of Parliament, and the Parliament it selfe (which is the superiot Court, from whom all other Courts had their beginings) should be denied that power by writ to command Delinquents before them, (and in case the Persons commanded shall not onely refuse, but shalbe protected) to raise sufficient strength to fetch all such persons so refusing, or protected, and it would likewise seeme a very prepostrous thing, that the Law should give them power to raise an Army for this end, and deny them meanes to maintaine the Army so rayfed, neither is the rayfing of the said Army, or the imposing of contributions upon the Subject for the maintenance of the said Army, any way destructive to the Liberty of the Subject, since what is imposed is but a reasonable contribution for the maintenance of that Army which is imployed against those that labour to destroy it, and the known Law of the Land, as I have formerly proved, and therefore it is a vain and foolish resolution which some men have taken up, pretending that they will not take up Armes against the King, nor assist the Parliament against the King, never remembring the difference between his person and his Office; thus ending the last Yeares Diurnall, I leave you to this Yeares recantation, and rest,

Your Friend if you please, if not I care not.

L. H.

FINIS.

36

TWO ORDINANCES OF THE Lords and Commons Assembled in PARLIAMENT:

The one for the speedy raising and levying of Money for the maintenance of the Army raised by the PARLIAMENT, and other great Affaires of the Common-wealth, by a weekly Assessement upon the Cities of *London* and *Westminster*, and every County and City of the Kingdome of *England*, and Dominion of *Wales*.

The other an ORDINANCE of Additions to the same.

Martii 4. 1642.

Ordered by the Lords and Commons, That these Ordinances be forthwith Printed and Published.

Hen. Elsynge, Cler. Parl. D. Com.

London, Printed for *Edw. Husbands*, and are to be sold at his Shop in the Middle Temple. 1643.

An Ordinance of both Houſes of Parliament for the ſpeedy raiſing and levying of money for the maintenance of the Army raiſed by the Parliament, and other great Affaires of the Common-wealth, by a weekly aſſeſſement upon every County.

THe Lords and Commons now aſſembled in Parliament, being fully ſatisfied and reſolved in their conſciences, that they have lawfully taken up Armes, and may and ought to continue the ſame for the neceſſary defence of themſelves and the Parliament from violence and deſtruction, and of this Kingdome from forraign invaſion, and for the bringing of notorious offendors to condigne puniſhment, which are the onely cauſes for which they have raiſed and do continue an Army and Forces, which cannot poſſibly be maintained, nor the Kingdome ſubſiſt without the ſpeedy raiſing of large and conſiderable ſummes of mony proportionable to the great expences, which now this Kingdome is at, for the ſupporting of the ſaid Army, and for the ſaving of the whole Kingdome, our Religion, Lawes, and Liberties from utter ruine and deſtruction; which that it may be done with as much eaſe and indifferency to the good ſubject as the exigent of the times will permit, the ſaid Lords and Commons do Ordaine, And be it Ordained by the ſaid Lords and Commons in this preſent Parliament aſſembled, That

for the intents and purposes aforesaid, the severall and weekly sums of mony hereafter in this Ordinance mentioned, shall be charged, rated, taxed, and levied upon all and every the severall Counties, Cities, Townes, Liberties, Places, and Persons hereafter mentioned, according to the proportions, rates, and distributions in this present Ordinance expressed, the same to be paid in weekly to the severall Collectors appointed by this Ordinance for the receiving hereof, That is to say,

Upon the City of London the weekly summe of ten thousand pounds.

The City of Westminster with the liberties thereof, and all the parishes and houses which are now within the weekly Bill of mortality, within the county of Middlesex, (and not within the jurisdiction of the Lord Maior,) the sums of twelve hundred and fifty pounds.

The county of Middlesex, besides the city of Westminster, with the other places before mentioned, the weekly summe of seven hundred and fifty pounds.

The county of Kent, with the cities there, the weekly summe of one thousand two hundred and fifty pounds.

The county of Essex the weekly summe of one thousand, one hundred and twenty five pounds.

The county of Surrey, besides the Borough of Southwark, the weekly summe of foure hundred pounds.

The Borough of Southwark, the parishes of Redderith, Newington Butts, and Lambeth, at the summe of three hundred pounds.

The county of Suffex, the weekly summe of six hundred twenty and five pounds.

The county of Hertford, the weekly summe of foure hundred and fifty pounds.

The

The county of Cambridge, the weekly ſumme of three hundred ſeventy five pounds.

The Iſle of Ely, the weekly ſumme of one hundred forty ſeven pounds ten ſhillings.

The county of Suffolke, the weekly ſumme of one thouſand two hundred and fiftie pounds.

The county of Norfolke, with the City of Norwich, the weekly ſumme of one thouſand two hundred and fiftie pounds.

The county of Huntington, the weekly ſumme of two hundred and twenty pounds.

The county of Buckingham, the weekly ſumme of foure hundred and twenty pounds.

The county of Bedford, the weekly ſumme of two hundred and fiftie pounds.

The county of Lincolne, with the city of Lincolne, the weekly ſumme of eight hundred and twelve pounds ten ſhillings.

The county of Rutland, the weekly ſumme of ſixty two pounds ten ſhillings.

The county and towne of Nottingham, the weekly ſum of one hundred eighty ſeven pounds ten ſhillings.

The county of Berks, the weekly ſumme of five hundred and fiftie pounds.

The county of Cheſter, the weekly ſumme of one hundred ſeventy five pounds.

The county of the city of Cheſter, the weekly ſumme of ſixty two pounds.

The county of Cornwall, the weekly ſumme of ſix hundred twenty five pounds.

The county of Derby, the weekly ſumme of one hundred ſeventy five pounds.

The county of Devon, the weekly ſumme of one thouſand eight hundred pounds.

The county of the city of Exon, the weekly ſumme of fiftie pounds ten ſhillings.

The county of Dorſet, the weekly ſumme of foure hundred thirty ſeven pounds ten ſhillings.

The town and county of Poole, the weekly ſumme of five pounds.

The county of Yorke, the weekly ſumme of one thouſand ſixty two pounds ten ſhillings.

The county of the city of Yorke, the weekly ſumme of ſixty two pounds ten ſhillings.

The towne and county of Kingſtone upon Hull, the weekly ſumme of twenty five pounds.

The county of Gloceſter, the weekly ſumme of ſeven hundred and fifty pounds.

The county of the city of Gloceſter, the weekly ſum of ſixty two pounds ten ſhillings.

Hamſhire, with the city of Wincheſter, Southampton, the Iſle of Wight, the weekly ſumme of ſeven hundred and fifty pounds.

The county of Hereford and city, the weekly ſumme of foure hundred thirty ſeven pounds ten ſhillings.

The county Pallatine of Lancaſter, the weekly ſumme of five hundred pounds.

The county of Leiceſter, the weekly ſumme of one hundred eighty ſeven pounds ten ſhillings.

The county of Monmouth, the weekly ſumme of ſixty two pounds ten ſhillings.

The county of Northampton, the weekely ſumme of foure hundred twenty five pounds.

The county of Oxford, the weekly ſum of four hundred pounds.

The County of Salop the weekly ſumme of three hundred ſeventy and five pounds.

The county of Stafford, the weekly ſumme of two hundred and twelve pounds ten ſhillings.

The county of the city of Lichfield, the weekly ſum of five pounds.

The county of Summerſet, the weekly ſumme of one thouſand and fifty pounds.

The city of Briſtoll, the weekly ſumme of fifty five pounds fifteene ſhillings.

The county of Warwicke, the weekly ſumme of five hundred ſixty two pounds ten ſhillings.

The county and city of Coventry, the weekly ſumme of thirty ſeven pounds ten ſhillings.

The county of Worceſter, the weekly ſumme of five hundred and fifty pounds.

The city and county of Worceſter, the weekly ſum of ſixteene pounds thirteene ſhillings.

The county of Wilts, the weekly ſumme of ſeven hundred twenty five pounds.

Cumberland, the weekly ſum of thirty ſeven pounds ten ſhillings.

Durham, the weekly ſumme of ſixty two pounds ten ſhillings.

Weſtmerland, the weekly ſumme of twenty ſeven pounds five ſhillings.

Newcaſtle upon Tyne, the weekly ſumme of twenty five pounds.

Northumberland, the weekly ſumme of fifty pounds.

Wales.

Angleſey, the weekly ſumme of twenty five pounds.

Brecknocke, the weekly ſumme of fifty pounds.

Cardigan, the weekly ſumme of ſixty two pounds ten ſhillings.

Carmarthen,

Carmarthen, the weekly ſumme of fifty pounds.

Carnarvon, the weekly ſumme of thirty five pounds.

Denbigh, the weekly ſumme of twenty five pounds.

Flint-ſhire, the weekly ſumme of ſixteen pounds ten ſhillings.

Glamorgan, the weekly ſumme of ſixty ſeven pounds ten ſhillings.

Merioneth, the weekly ſumme of twelve pounds ten ſhillings.

Mountgomery, the weekly ſum of ſixty two pounds ten ſhillings.

Radnor, the weekly ſumme of thirty ſeven pounds ten ſhillings.

Haverford weſt, the weekly ſumme of five pounds.

And be it further Ordained, That as well every perſon of the Eſtate of a Baron or Baroneſſe, and every eſtate above, and all, and every other perſon and perſons borne within this Realme of England, Wales, or other the Kings Dominions, as well Eccleſiaſticall as Temporall, and every Fraternity, Guild, Corporation, Myſtery, Brotherhood, and Cominalty Corporate, or not Corporate, aſwell Eccleſiaſticall as Temporall, within the Realme of England, Wales, or other the Kings Dominions, for the value of every pound which every ſuch perſon, Fraternity, Guild, Corporation, Myſtery, Brotherhood, and Cominalty Corporate, or not Corporate, hath of his or their owne, or that any other hath to his or their uſe or uſes, as well in Coine, in Plate, ſtocke of Merchandize, any manner of Corne and Graine, Houſeholdſtuffe, & of all other goods, moueables, aſwell within this Realme as without, and of all ſuch ſum and ſums of mony as to him or them is, and or ſhall be owing, where-

of

of he or they truſt in his or their Conſcience, to be paid (except and out of the premiſes deducted, ſuch ſums of mony as he or they owe, and in his or their conſcience intend truly to pay; and except alſo the Apparrell of every ſuch Perſons, their Wives and children, belonging to their own Bodies, (ſaving Jewells, Gold, Silver, Stones, Pearl) ſhall pay towards the ſaid Weekly ſum and ſums of money ſo aſſeſſed as aforeſaid; And every Alien and Stranger born out of the Kings obeyſance, aſwell Denizens as others, inhabiting within this Realm: And alſo, every Popiſh Recuſant convict or not convict, ſhall pay towards the ſums aforeſaid, a proportion double to thoſe of the like eſtates being no Aliens or Recuſants. And that every Perſon born within the Kings obeyſance, aſwell Eccleſiaſticall as Temporall, and every Corporation, Fraternity, Guild, Myſterie, Brotherhood, and Commonaltie, Corporate or not Corporate, aſwell Eccleſiaſticall as Temporall, for every eſtate that every ſuch Perſon or Perſons, and every Corporation, Fraternity, Guild, Myſterie, Brotherhood, and Comminaltie, Corporate or not Corporate, or any other to his or their uſe in truſt or otherwiſe, hath in Fee-ſimple, Fee-tail, for term of life, term of yeers, by Execution, Wardſhip, or by copy of Court-Roll, of and in any Honors, Caſtles, Mannors, Lands, Tenements, Rents, Services, Tithes, Oblations, Obventions, Annuities, Offices of Profit, Fees, Corrodies, or other yeer-

ly Profits or Hereditaments, aſwell within Ancient Demeſne, and other places priviledged, as elſwhere, ſhall pay to and towards the ſaid Weekly ſums, his and their proportionable part and proportion of ſuch ſum or ſums of money as are impoſed, charged, and ſet upon each ſeverall County, according as the ſame ſhall be divided, diſtributed, taxed, or ſet upon each ſeverall Town, Hamlet, Pariſh, or place where ſuch perſon or perſons is or ſhall be chargeable by this Ordinance, and the true intent and meaning thereof, Exeept and alwayes forepriſed, from the charge and Aſſeſſment of the ſums aforeſaid, All Goods, Chattells, and Ornaments belonging to any Churches or Chappels, which have been ordained and uſed in any Churches and Chappels for the ſervice of Almighty God, and except yeerly Wages due to Servants for their yeerly ſervice.

And the ſaid ſeverall ſums ſo charged, ſet upon the ſaid ſeverall Counties, Cities, Towns, Liberties, Places and Perſons aforeſaid, ſhall by Authority of this Ordinance be taxed, teſſed, and raiſed according to this Ordinance, in every Shire, Riding, Lathe, Wapentake, Rape, City, Borough, Town, and every other place within this Realm of *England*, and Dominion of *Wales*, before the Twenty ſixth day of *February*, in the yeer of our Lord, One thouſand ſix hundred forty two; And the firſt payment of the ſaid Weekly

ly ſums ſo aſſeſſed by this Ordinance ſhall be made at or before the Firſt day of *March*. One thouſand ſix hundred forty two; and the ſaid Weekly payments to continue Weekly for Three Moneths next enſuing from the ſaid Firſt day of *March*, unleſſe the Kings Army ſhall be disbanded in the mean time. And for the better expediting of the ſaid ſervice, be it further Ordained by the ſaid Lords and Commons, That the Perſons hereafter named, ſhall bee Committees for the ſeverall and reſpective Counties and places hereafter mentioned: That is to ſay;

FOr the county of Bedford, Sir *John Burgoyn* Baronet, Sir *Thomas Aſhton* Knight and Baronet, Sir *Roger Burgoyn* Baronet, Sir *Oliver Luke* Knight, Sir *Samuel Luke* Knight, *Thomas Robart*, *Thomas Sadler*, *James Beverley*, *Hampton Monox*, *Edward Osborn*, *Robert Stanton*, *Samuel Brown*, Eſquiers. Bedford.

For the county of Berks, Sir *Francis Pile* Baronet, Sir *Francis Knollis* junior, Knight, *Peregrine Hoby*, *Roger Knight*, *Henry Powle*, and *Thomas Fettiplace*, Eſquiers. Berks.

For the town of Reading, the Major for the time being, *Henry Martin*, *Tanfield Vachell*, Eſquiers.

For the county of Buck', Sir *Richard Ingoleſby* Knight, *Henry Bulſtrode*, *Thomas Tirrell*, *Richard Grenevill*, Eſquiers; Sir *Peter Temple* Baronet, *Anthony Ratcliff*, *Thomas Weſtall*, Eſquiers; Sir *William* Bucking-ham.

Andrews, Sir *Thomas Sanders*, Knights; *Bulſtrode Whitlock*, *John Hampden*, *Arthur Goodwyn*, *Richard Wimwood*, Eſquiers.

Cambridge. For the county of Cambridge, Sir *Dudley North*, Sir *John Cuts*, Sir *Thomas Martin*, Knights; Captain *Symonds*, *Dudley Pope*, Eſquiers; Sir *Miles Sands* Knight, *Francis Ruſſell*, *Oliver Cromwell*, *William Fiſher*, *Thomas Thompſon*, *Thomas Becket*, *Walter Clopton*, *Robert Caſtle*, *Thomas Bendiſh*, *John Welbore*, *Robert Clark*, *Mich: Dalton* junior, *Thomas Parker*, *John Hobard*, *Thomas Caſtle*, *George Clapthorn*, *John Towers* and *Edward Leeds*, Eſquiers; *William Marſh*, *William March*, Eſquiers.

For the town and Univerſity of Cambridge, The Major for the time being, *Talbot Pepys* Recorder, *John Sherwood*, *Samuel Spauleden*, *Thomas French*, *Robert Robſon*.

Cheſter. For the county of Cheſter, Sir *George Booth*, Knight and Baronet, Sir *William Brereton* Baronet, *Thomas Stanley*, *Henry Manwaring*, *Henry Brook*, *John Bradſhaw*, *Robert Duckenfield*, *Henry Vernon*, *John Crew*, *William Marbury*, Eſquiers.

For the city of Cheſter,

Cornwall. For the county of Cornwall, Sir *Richard Carew* Baronet, *Francis Buller*, *Alexander Carew*, *John Trefuſis*, *John Saint Aubin*, *Richard Eriſey*, *John Moyl*, *Francis Godolphin*, *Thomas Thewen*, *John Carter*, *Thomas Arundell*, Eſquiers.

Devon. For the county of Devon, Sir *Peter Prideaux*, Sir *George Chudleigh*, Sir *John Pool*, Sir *John North-*

cot

ſet, Baronets; Sir *Edm: Fowell* Knight, Sir *Samuel Rolle*, Sir *Shilſton Calmady*, Sir *Nic: Martin*, Knights; Sir *Francis Drake* Baronet, *Robert Savery*, *Henry Walrond*, Eſquires; *Iohn Davy* Baronet, *Henry Worth*, *Hugh Forteſcue*, *Arthur Vpton*, *George Trobridge*, Eſquires.

For the city of Exon; *Chriſtopher Clark* Major, *Richard Sanders*, *Tho: Croſſing*, *Adam Bennet*, *Walter White*, and *Iohn Hakewill*, Aldermen. *Iames Gould* Sheriff. Exon city.

For the county of Cumberland, Sir *George Dalſton* Knight, *William Lawſon*, *William Briſcoe*, *Thomas Lamplough*, *Richard Barwis*, Eſquires. Cumberland.

For the county of Derby, Derby.

For the county of Dorſet, Sir *Thomas Trenchard*, Sir *VValter Erle*, Knights; *Iohn Brown*, *Iohn Fitzjames*, *Thomas Tregnall*, *Iohn Bingham*, *Iohn Hunham*, *Iohn Trenchard*, *Dennis Bond*, *Richard Broderop*, Eſquires. Dorſet.

For the town and county of Poole, *Henry Martin* Major, *George Skut*, *Alexander Wait*, *Anthony VVait*, *VVilliam VVilliams*, *Aaron Durell*, *Richard Mayer*, and *Haviland Heely*, Aldermen. Poole.

For the county of Durham, *Henry Warmouth*, *Geoge Lilburn*, *Thomas Mitford*, *Robert Hutton*, *Thomas Shadforth*, *Clement Falthrop*, *Richard Lilburn*, *Francis VVren*, *Iohn Blackſton*, *Henry Draper*, *Iohn Brakenbury*, Eſquires. Durham.

For the County of Eſſex, Sir *Thomas Barington*, Knight and Baronet, ſir *Henry Mildmay* of Wanſted, Eſſex.

sted, sir *Martin Lumley*, Knight and Baronet, sir *Rich: Everard* Baronet, sir *William Hicks* Baronet, sir *Henry Halcroft*, sir *William Rowe*, sir *Tho: Hanywood*, sir *William Martin*, sir *John Barrington*, Knights, sir *William Maſſam* Baronet, *William Maſſam*, *John VVright*, *Oliver Raymond*, *Harbottle Grimſton*, *John Sayer*, *John Burket*, *Anthony Luther*, *Timothy Middleton*, *Thomas Coke*, *Deane Tyndall*, *Iames Herne*, *VVilliam Goldingham*, *John Attwood*, *John Sorrell*, *Richard Harlackenden*, Eſquires.

Colcheſter. For Colcheſter, the Major for the time being, Mr. *Henry Barrington*.

Eaſt riding. For Eaſt-Riding, Sir *John Hotham* Knight and Baronet, sir *Philip Stapleton* Knight, sir *VVilliam Strickland* Baronet, sir *Thomas* Rymington Knight, *Richard* Rymington, *John Hotham*, *John Aplabey*, *Richard Darley*, *Henry Darley*, *John Allured*, Eſquires.

North riding. For North-Riding, sir *VVilliam Sheiffeild* Knight, sir *Hugh Cholmley* Baronet, sir *Henry Foules* Baronet, sir *Matthew Boynton* Baronet, *Bryan Stapleton*, *Henry Darley*, *Henry Anderſon*, *John VVaſtall*, *Chr: Perebley*, *George Trotter*, *Mathew Smelt*, *John Legard de Malton*, *Francis Laſſells*, *Ieoffery Gate*, *Iohn Dent*, *Thomas Robinſon*, *Francis Reynton*, Eſquiers.

Weſt riding. For Weſt-riding, *Ferdinando* Lord *Fairfax*, Sir *Thomas Mallevverer* Baronet, sir *William Liſter* sir *Edward Rodes*, sir *William Fairfax*, sir *John Savill*, sir *Thomas Fairfax*, sir *John Reresbey* knights, *Charls Fairfax*, *Henry Arthington*, *William Weſt*, *John Farrer*, *William White*, *Thomas Mallevverer*, *George*

Marwood,

Narwood, John Robinson, Thomas Stockdale, Thomas Westby, John Bright, Thomas Bossevile, Godfrey Bossevile, Esquires.

For the City of Yorke, sir *Thomas Fairfax*, and sir *Thomas Widrington* Knights, *Thomas Hodgson, James Hutchinson*, and *John Vaux* Aldermen. York city.

For the County of Glocester, sir *Robert Coke* Knight, *Nathaniel Stephens, John George, Edward Stephens, Iohn Stephens, Thomas Pury* Esquires. And For the County of the City of Glocester. Glocester.

For the City of Bristoll, *Richard Allworth* Major, *Joseph Jackson*, and *Hugh Browne* Sheriffes, *Richard Hallworthy* Alderman, *Luke Hodges*, and *Henry Gibs*. Bristoll.

For the County of Southampton, the Town and County of Southampton, and the Isle of Wight: Sir *Henry Worsley*, sir *William Lewis* Baronets, Sir *Thomas Jervois*, sir *William Lisle*, sir *John Oglander*, Sir *Henry Clerk*, sir *John Compton*, sir *Richard Kingsmill* Knights, *Robert Dillington*, *Robert Wallop*, *Richard Whitehead*, *Richard Norton*, *John Doddington*, *Richard Iervois*, *Iohn Lisle*, *Dowce Fuller*, *Iohn Button*, *Edward Hopper*, *Edw: Denny*, *Iohn Bulkley*, *Tho: Clerk*, *Iohn Kemp*, *Richard Major*, *Francis Sanitbarb*, *Nich: Love*, *Iohn Fielder*, *VVilliam VVither*, *Thomas Chandler*, *Iames Tut*, and *Iohn Fitmian*, Esquires. Hampshire

For the county of Hertford, *Charles* Lord Viscount *Cranborn*, *Robert Cecell*, Esquire; Sir *John Carrat* Baronet, Sir *Thomas Dacres*, Sir *VVilliam Litton*, Sir *Iohn VVhitteeounge*, Knights; *Richard* Hertford.

Ien-

Iennyngs, Ralph *Fretman*, *William Lemon*, *William Priſtley*, *Iohn Heydon*, *Alexander Wild*, Richard *Porter*, *Adam Waſhington*, Eſquires. For Saint Albans, The Major for the time being, *Iohn Robtham*, Ralph *Pemberton*, Eſquires.

Hereford. For the county of Hereford, Sir Robert *Harley* Knight of the Bath, Sir *Rich: Horton* Knight, *Walter Kirle*, *Edward Broughton*, *Henry Vaughan*, Eſquires.

For the City of Hereford, Sir Robert *Harley* Knight of the Bath, *Walter Kirle*, Richard *Hobſon*, *Iohn Brocket*, *Henry Vaughan*, Eſquires.

Hunting-ton. For the county of Huntington, Sir *Tho: Cotton* Baronet, Sir *Iohn Hewet* Knight, *Onſlow Winch*, *Terrill Ioſelyne*, *Thomas Templer*, *Iohn Caſtle*, *Oliver Cromwell*, *Abraham Burwell*, *Edward Mountague*, Eſquires.

Kent. For the county of Kent, Sir *Thomas Walſingham*, Sir *Anthony Weldon*, Knights. *Thomas Selliard*, *Iohn Boyes* ſenior, Eſquires. Sir *Iohn Sidley*, Sir *Humphry Tufton*, Knights and Baronets; *Auguſtine Skinner*, and Richard *Lee*, Eſquiers. Sir *Edward Scot* Knight. Sir *Henry Hayman*, Knight and Baronet. Sir *Henry Vane* Junior, Knight. Sir *Edward Hales* Knight and Baronet. Sir *George Sands*, Sir *Iohn Honywood*, Sir *William Brook*, Knights. Sir *Mich. Lewſy* Baronet; and *Thomas Blunt* Eſquier.

For the City of Rocheſter, the Major for the time being, Richard *Lee* Eſquire.

Canter-bury. For the City and County of Canterbury, the Major for the time being, Sir *William Man* Knight. Sir *Edward Maſter* Knight. *Thomas Courthope* Eſq; *Avery Savine* Alderman.

For

For *Kingſton* ſuper *Hull*, Sir *John Hotham*, Knight and Baronet, *John Hotham* Eſquire, *Thomas Raikes* Mayor, *Launcelet Roper*, *John Barnard*, *Joſua Hall*, *Nicholas Denman*, *William Popple*, Gentlemen.

For the County of *Lancaſter*, Sir *Ralph Aſhton*, and Sir *Thomas Stanley*, Baronets, *Ralph Aſhton*, *Richard Shuttleworth*, *Alexander Rigby*, *John Moor*, *Richard Holland*, *Edward Butterworth*, *John Bradſhaw*, *Peter Egerton*, *George Dodding*, *Nicholas Cunliff*, and *Thomas Fell*, Eſquiers; *Robert Cunliff*, *Robert Curwen*, and *John Nowell*, Gentlemen. Lancaſter.

For the County of *Leiceſter*, *Henry* Lord *Gray* of *Ruthin*, *Thomas* Lord *Gray* of *Groby*, Sir *Arthur Haſlerigg*, Barronet, Sir *Edward Hartopp*, and Sir *Tho. Hartopp* Knights, *William Hewett*, *John Bembridge*, *Peter Temple*, *George Aſhby*, *William Roberts*, *Richard Bent*, *Arthur Staveley*, *William Dawvers*, *John Goodman*, Eſquires. Leiceſter.

For the Town of *Leiceſter*, the Mayor for the time being, *William Stanley*, Alderman.

For the County of *Lincoln*, Sir *Edward Aiſcough* Knight, Sir *John Wray*, Knight and Baronet; and Sir *Samuel Oſeild*, Knight; *John Wray*, *Willoughby Hickman*, *Edward Witchcot*, *Edmond Anderſon*, *Edward Roſiter*, and *John Broxholme*, Eſquiers; Sir *William Armyn* Baronet; Sir *Hamond Whitchcott* Knight, Sir *John Brownlow*, Sir *Thomas Trollop*, Baronets, *Thomas Grantham*, *Thomas Liſter*, *John Archer*, Eſquiers. Lincoln Lindſey. parts. Keſtaven parts.

For the City of *Lincoln*, and the Cloſe of *Lincoln*, The Mayor for the time being, *Thomas Grantham*, *John Broxholm*, Eſquiers; *Robert Moorecroft*, *William Watſon*, and *Stephen Dawſon*, Aldermen.

London. For the City of *London*, and all within the Juriſdiction of the Lord Mayor, The Lord Mayor and the Aldermen of the ſaid City.

Middleſex. For the County of *Middleſex*, Sir *Gilbert Gerard*, Baronet; Sir *John Franklyn*, Sir *Edward Barckham*, Sir *John Hippeſley*, Sir *William Roberts*, Knights; Sir *Richard Sprignall* Baronet; *Laurence Whittacre*, *Thomas Wilcox*, *John Morris*, *Richard Dunton*, Eſquiers.

Monmouth. For the County of *Monmouth*,

Norfolk. For the County of *Norfolk*, Sir *Tho. Woodhouſe*, Sir *John Holland*, Baronet; Sir *John Pots*, Baronet; Sir *John Hubbert*, Baronet; Sir *Miles Hubbert*, Sir *Thomas Huggen*, Knights; *John Cooke*, *John Spelman*, *Philip Beddingfield*, *Samuel Smith*, The Sheriffs of *Norwich*, The Bailiffs of *Yarmouth*, *Thomas Toll*, and *John Percivall* of *Lyn*, *Thomas Windham*, *Francis Fermy*, *Robert Wood*, *Gregory Gauſell*, *John Houghton*, *Thomas Weld*, *Martin Sedley*, *Thomas Sotherton*, Eſquiers; Sir *Edmund Muntfort*, Knight; *William Heveningham*, *William Cook*, *Robert Rich*, Eſquiers; Sir *Richard Berne*, Sir *Iſaac Aſhley*, Sir *John Palgrave*, Knights, & *Brigg Fountain*, Eſquire.

Northampton. For the County of *Northampton*, Sir *Rowland*, Saint *John* Knight of the Bath, Sir *John Norwich*, Knight, Sir *Gilbert Pickering* Baronet, Sir *Richard Samuel* Knight; *John Crue*, *John Barnard*, *Edward Harvey*, *John Sawyer*, *Edward Farmer*, *Iohn Norton*, *Iohn Chappole*, Eſquiers; Sir *Iohn Drayden*, Baronet; and *Richard Knightley*, Eſquire.

For the Town of *Northampton*, The Mayor for time being, *Thomas Martin*, and *Iohn Fiſher*, Aldermen.

For

For the Town of *Newcaſtle*, Newcaſtle.

For the County of *Northumberland*, Sir *John Fenwick*, Baronet, Sir *John Dallevell*, Knight; *Thomas Middleton*, *William Shaftoe*, *Michael Weldon*, and *Henry Ogle*, Eſquiers. Northumberland.

For the Town and County of *Newcaſtle* upon *Tyne*, *Henry Warmouth*, *Ralph Gray*, *Henry Lawſon*, *John Blackſton*, Eſquiers. Newcaſtle.

For the Town of *Barwick* upon *Tweed*, *John Sleigh*, Mayor, Sir *Robert Jackſon*, Knight, *Ralph Salkeld*, Eſquire. Barwick.

For the County of *Nottingham*, *Francis Pierpoint*, Eſquire, Sir *Francis Thornehaugh*, Knight, *Francis Thornehaugh*, *Joſeph Widmerpole*, *Robert Reyns*, *Gilbert Millington*, and *John Hutchinſon*, Eſquiers; Sir *Francis Molinox*, Knight, *Charles White*, and *Henry Ireton*, Eſquiers.

For the County of the Town of *Nottingham*, The Mayor for the time being, *James Chadwick*, Eſquire, *Huntington Plumtree*, Doctor in Phyſick, *John Iames*, Alderman, and *John Gregory*, Gentleman.

For the County of *Oxon*, Oxon.

For the County of Rutland, Sir *Edward Harrington* Knight, *Evers Armyn*, *Robert Horſman*, *John Osborne*, *Chriſtopher Browne*, *Robert Horſman* junior, and *Thomas Watt*, Eſquires. Rutland.

For the County of Suffolk, Sir *Nathaniel Barnardiſton* Knight, Sir *William Spring* Baronet, Sir *Roger North*, Sir *Tho. Barnardiſton* Knights, *William Heveningham*, *Nathaniel Bacon* of Freeſton, *Nicholas Bacon*, *Henry North*, *Robert Brewſter*, *Francis Bacon*, *Theophilus* Suffolk.

Vaughan of Beckles; *William Cage*, *Edmund Hervy*, *John Gurdon*, Eſquires; *Iohn Baſſe* Gentleman. The Bayliffs of the Town of Ipſwich, *Iohn Sicklemer*, *Richard Duplet*, *Iohn Aldus* Gentlemen. For S. Edmunds Bury, *Samuel Moody*, *Tho. Cole*, M. *Chaplin*, the Bayliffs of the Town of Aldborough for the time being.

Surrey. For the County of Surrey, for the Weſt Diviſion, Sir *Richard Onſlow*, Sir *William Elliot*, Sir *Robert Parkhurſt*, Knights; *Nicholas Stawton*, *George Evelyn*, of Wotton; *Henry Weſton*, *Arthur Onſlow*, Eſquires. For the Middle Diviſion, Sir *Ambroſe Browne*, Baronet; Sir *Anthony Vincent*, Baronet; Sir *John Dingley*, Sir *Matthew Brand*, Knights; *Francis Drake*, *Thomas Sands*, *George Myn*, *William Muſchamp*, Eſquires. For the Eaſt Diviſion, Sir *John Howland*, and Sir *Iohn Evelyn*, Knights; *Iohn Goodwyn*, Eſquire, *Richard Wright*, and *Cornelius Cooke*, Gentlemen.

Suſſex. For the County of Suſſex, Sir *Thomas Pelham*, Baronet, *Anthony Stapeley*, *Herbert Morley*, *Thomas Whitfield*, *Iohn Baker*, *Herbert Hay*, Eſquires. *Herbert Springate* of the Broyle, *Ralph Cooper*, *Hall Ravenſcroft*, *Edward Apſley*, *Iohn Downes*, *William Carlep*, *George Oglander*, *George Sympſon*, *Iames Bachelor*, Gent.

Somerſet. For the County of Somerſet, Sir *Iohn Horner*, Sir *Thomas Wroth*, Sir *George Farwell*, Knights; *Chriſtopher Walker*, *William Strode*, *Richard Cole*, *Iohn Harrington*, *Iohn Hippeſley*, *William Long*, *Iohn Preſton*, *Henry Henley*, *Henry Sampford*, *Iohn Pyre*, and *Iames Aſhe*, Eſquires; *Roger Hill*, *George Serle*, and *Iaſper Chaplaine*, Gentlemen; *Richard Capell*, *William Bull*, *Robert Harbin*, *Iohn Hunt* and *Alexander Popham*, Eſq.

For

For the County of Salop, Sir *Iohn Corbet*, Knight; *William Peirpoint*, *Richard More*, *Thomas Mitton*, *Walter Barker*, *Tho. Nichols*, *Robert Corbet* of Stannerden, *Humphrey Mackworth*, *Andrew Floyde* of Aſton, and *Lancelot Lee*, Esquires. Salop.

For the City of Litchfield, the Bayliffs of the ſaid City for the time being, the Sheriff of the ſaid City for the time being, *Rich. Draffgate*, *Richard Baxter*, and *Thomas Burnes*, Gentlemen; *Michael Noble*, Eſquire. Litchfield City.

For the County of Stafford, Sir *Richard Skeffington*, Knight; *Richard Pyott*, *Michael Bidolph*, *Edward Manwaring*, *Matthew Morton*, *Iohn Birch*, *Ralph Rudyard*, *Michael Lowe*, and *Edward Leigh*, Eſquires; Sir *Walter Wroteſley*, Sir *Edward Littleton*, Baronets. Stafford.

For the County of Warwick, the now Maior of the City of Coventry, Sir *Peter Wentworth*, Knight, *Iohn Hales*, *Godfrey Boſwell*, *Iohn Barker*, *William Pureſoy*, *Anthony Staughton*, *George Abbot*, *Thomas Boughton*, *William Colemore*, *Thomas Baſnet*, *William Ieſſon*, *Gamaliel Purefroy*, and *Thomas Willoughby*, Eſquires. Warwick

For the County of Wilts, Sir *Edward Hungerford*, Sir *Edward Baimon*, Sir *Nevill Pool*, and Sir *Iohn Evelyn*, Knights; *Edward Baimon*, *Edward Tucker*, *Edward Goddard*, *Alexander Thiſtlethwait* junior, *Edward Pool*, *Thomas Moore*, *Iohn Aſhe*, and *Robert Iennour*, Eſquires. Wilts.

For the County of Weſtmerland, Sir *Henry Bellingeham*, Knight and Baronet; *Geo. Gilpin*, *Edward Wilſon*, *Nicho. Fiſher*, *Thomas Sleddall*, *Rowland Dowſon*, and *Alban Bellingeham*, Eſquires; *Roger Bateman*, Weſtmerland.

Richard Branthwaite, Robert *Phillipſon*, and *Gervase Benſon*, Gentlemen.

Worceſter. For the County of Worceſter, *John Wilde*, *Rich. Creſwell*, Sergeants at Law; *Humphrey Sallway*, *Edw. Dingley*, *Edward Pit*, *Thomas Greves*, and *William Ieffryes*, Eſquires. For the City of Worceſter, *Henry Foord*, Eſquire, Maior; *Roger Seaburn*, and *Henry Philipps*, Aldermen, *Iohn Rea*, Gentleman.

Which ſaid ſeverall Committees of the ſaid ſeverall and reſpective Counties and Places, or the greateſt part of them, ſhall with all convenient ſpeed after notice of this Ordinance given to them, or any two of them, meet together within the ſeverall Counties and Places reſpectively, where they are Committees, in ſome convenient Place within the ſame Counties or Places, and may there agree to ſever and divide themſelves for the execution of the ſaid Service, unto ſuch Hundreds, Places, and Diviſions within their reſpective Counties and Places, as to them ſhall ſeem meet & expedient; and afterwards the ſaid Committees, or any two of them reſpectively, ſhall direct their Warrants to ſuch number of perſons as they ſhall think fit within their ſeverall and reſpective Diviſions, to appear before them, or any two of them, and upon their appearance, the ſaid reſpective Committees, or any two of them, ſhall nominate and appoint ſuch perſons as they ſhal think fit, within their reſpective Diviſions: which ſaid perſons ſo nominated, or any two of them, ſhall

have

have power to aſſeſſe all and every perſon or perſons, Fraternity, Guild, Corporation, Myſtery, Brotherhood, and Comminalty corporate, or not Corporate chargeable by this Ordinance, according to the weekly rates, and proportions in this Ordinance mentioned.

And the ſaid reſpective Committees, or any two of them, ſhall have full power and authority within their ſeverall and reſpective Limits, and Diviſions, where they ſhall execute this Ordinance, to nominate Collectors for the Money ſo aſſeſſed, and rated, as aforeſaid, according to this Ordinance; which ſaid Collectors ſhall collect the ſaid Moneys ſo aſſeſſed, and pay the ſame to the Treaſurer of the Army raiſed by the Parliament, for the time being at *Guildhall, London*, or at ſuch place or places, and to ſuch perſon or perſons, as the ſaid reſpective Committees, or any two of them ſhall appoint. And if any perſon or perſons, Fraternity, Guild, Corporation, Myſtery, Brother-hood, or Comminaltie corporate, or not corporate chargeable by this Ordinance ſhall refuſe to pay the ſum or ſums upon him or them aſſeſſed by virtue of this Ordinance, or ſhall not pay the ſame upon demand at the place of his abode, or where ſuch aſſeſſement ſhall be made, It ſhall be lawfull to, and for, the reſpective Collectors, or any of them to leavy all and every ſuch ſum or ſums ſo aſſeſſed by way of diſtreſſe, and ſale of the Goods of the perſon or perſons ſo aſſeſſed, where ever the ſame ſhall be found, and to break open any Houſe, Cheſt,

Trunck,

Trunck, Box, or other thing wherein any ſuch Goods are. And if any perſon ſo diſtrained or other ſhall make reſiſtance, it ſhall be lawfull to and for the ſaid reſpective Collectors, or any of them, as they ſhall ſee cauſe to call to their aſſiſtance, any of the Trained-Bands, or Companies of Voluntiers, or other Forces, of, or within the County or Counties, place, or places, where ſuch reſiſtance ſhall be made, or any other perſon or perſons whatſoever, dwelling in or neer the place; and the ſaid Trained-Bands, Voluntiers or Forces, and the ſeverall Officers, Commanders, and Souldiers of the ſame, or other the perſons ſo to be called, are hereby required to be ayding and aſſiſting to the ſaid reſpective Collectors in the premiſſes as they will anſwer the contrary thereof.

And be it alſo ordained, That every perſon to be rated and taxed as aforeſaid, ſhall be rated and ſet; and the ſumme on him rated and ſet to be leavied in every County, for the eſtate he hath, either in Lands, Tenements, or Hereditaments, Rents, Annuities, Fees, Offices, Goods, Cattles, or Chattels in that County only; and if he have an eſtate, either in Lands, Tenements, Hereditaments, Rents, Annuities, Fees, Offices, Goods, or Chattells in ſeverall places in one County, then to be rated in the ſaid ſeverall places in each ſeverall County, according to ſuch his ſaid eſtate in the ſaid ſeverall places, and the ſumme on him ſet to be there leavied accordingly.

and

And be it further ordained, That all Lands, Tenements, or Hereditaments of all and every perſon and perſons whatſoever, of what degree or quality ſoever, or in whoſe poſſeſſion ſoever the ſame are, ſhall be rated, charged, and chargeable for and towards the raiſing and payment of the ſaid weekely ſum or ſums of money ſet and charged by this Ordinance, yet nevertheleſſe with this limitation, and proviſion, That if the Land be ſet or let to or neer the yeerely value thereof, in the poſſeſſion of any tenant, for life, lives, or yeeres, or at will, ſuch perſon or perſons to whom the rent thereof belongeth, to be ſolely chargeable there with; But if the ſame be let at any eaſie or ſmall rent or under-value, then the ſum taxed to be apportioned between the party or parties to whom the rent belongeth; And the Tenant or occupier of the Lands, Tenements, or Hereditaments, as the Taxers ſhall think meet. And if they or any of them ſhal do any injury, the ſame to be rectified by the ſaid Committees, or any two of them within their ſeverall limits or diviſions, according to their diſcretion: And if any ſuch Tenant or occupier of Lands, Tenements, or Hereditaments, ſhall or may be charged with any ſum of money contrary to the true intent and meaning of this Ordinance, That it ſhall and may be lawfull to and for ſuch Tenant or occupier to ſtop and detaine the ſame, from and out of his rent due for the ſame Land, or to take his lawfull remedy againſt ſuch perſon or perſons to whom the ſaid rent is or ſhal be due or belonging, who ought by the true meaning of this Act to be charged therewith by Action of debt, wherein no wager of Law, protection, or Eſloyne ſhal be allowed; And in caſe that any Lands or Hereditaments in ſeverall Counties, Hundreds, Pariſhes, or places, ſhal be let or ſet for, or charged with one intire rent or rents, the owner of ſuch rent or rents to be charged for ſuch rent or rents in each County, Hundred, Pariſh, or place proportionably and according to the value of the Lands or Hereditaments ſo let in every of the

ſaid Counties, Hundreds, Pariſhes, and places, and for all manner of debts whatſoever or ſum or ſums of money due, or owing to any perſon or perſons by any perſon or perſons within this Realme, and alſo for any debts, goods, or ſums of money remaining or being beyond the Seas out of His Majeſties Dominions due or belonging to any perſon or perſons reſiding within *England* or *Wales*, the perſon or perſons to whom ſuch debts ſhall be due to be charged for the ſame in the place of his reſidence or abode, at the time of the taxation only, And be it ordained, that no perſon having two Manſions or places to reſort to, being, or calling himſelfe houſhold-ſervant, or waiting-ſervant, to the Kings Majeſty, or other Lord or Lady, Maſter or Miſtreſſe, be excuſed from the Taxes of the ſaid payments, in any place or places where he may be ſet or taxed, and if any perſon that ought to be ſet and Taxed to the ſaid payment by his crime or craft, or any words or ſayings, or otherwiſe, happen to eſcape from the ſaid payments, to be not ſet and taxed according to the true meaning of this Ordinance, and that proved by preſentment, examination, information, or otherwiſe, before the ſaid Committees, or any two of them, then every ſuch perſon ſhall be charged upon the knowledge and proofe thereof, and at the treble value of ſo much as he ſhould, might, or ought to have been ſet or taxed at by vertue of this Ordinance, and the ſame to be levied, gathered, and paid of his Goods, and Chattels, Lands and Tenements, towards the ſaid payment, in ſuch manner as is herein limited for others which refuſe to pay. And if no diſtreſſe be found of the goods or other things of ſuch perſon or perſons bodies corporate or other chargeable by this Ordinance as ſhall not pay their weekly rates as aforeſaid; then the ſaid Collectors ſhall reſpectively have power to enquire of any ſum or ſums of money due or to be due to the perſons ſo aſſeſſed as aforeſaid from any perſon or perſons for any Rents, Tythes, Goods, or Debts, or other thing

thing or cauſe whatſoever, and to compound for any of the ſaid Rents, Tithes, Goods, Debts, due to the perſon ſo aſſeſſed reſpectively as aforeſaid, with any perſon or perſons by whō the ſaid Rents, Tithes, Goods, Debts, or other things due unto the ſaid perſon ſo aſſeſſed reſpectively, as aforeſaid; as alſo to give full diſcharge for the money by them ſo received upon compoſition or otherwiſe, which diſcharge ſhall be good and effectuall to all intents and purpoſes.

And be it further ordained, That if any perſon or perſons ſhall finde him or themſelves agrieved, that he or they is or are over-rated, ſuch perſon or perſons at any time before diſtreſſe taken of his or their Goods may complaine to the reſpective Committees who have executed this Ordinance within the diviſion or limit where any ſuch perſon or perſons over rated ſhall be aſſeſſed; which ſaid reſpective Committees, or any two of them ſhall have power upon examination to relieve ſuch perſon or perſons, as they ſhall ſee cauſe. And for the better encouragement of the Collectors in this ſaid ſervice, It is ordained, that three pence in the pound ſhall be allowed for every ſum of money which ſhall be collected and paid to the ſaid Treaſurers or Receivers, according to this Ordinance; two pence whereof ſhall be allowed to the Collectors, and the reſidue to ſuch other perſons as ſhal be imployed in the ſaid ſervice according to the diſcretion of the reſpective Committees within their ſeverall diviſions or any two of them.

And to the end that all the moneys aſſeſſed may be duely collected, Be it ordained that the ſeverall and reſpective Aſſeſſors within the Kingdome of England and Dominion of Wales ſhall within one weeke next after their reſpective Aſſeſſments made, returne their ſaid ſeverall Aſſeſſments unto the reſpective Committees aforeſaid for the reſpective diviſions or limits where the ſaid Aſſeſſments ſhall be made; who, or any two of them are hereby reſpectively required

within ten daies after the reſpective returnes of ſuch ſeverall Aſſeſſments to deliver a coppie thereof ſubſcribed with their or any two of their hands to the ſeverall Collectors, within their ſaid reſpective diviſion or limits, and alſo within the like ten daies to ſend up another coppie thereof to the ſaid Treaſurer of the Army raiſed by the Parliament for the time being, to the end the ſaid Treaſurer may thereby know what he is to receive of every pariſh or place within this Realme and Wales, and the ſaid ſeverall ſums ſhall be paid to the ſaid Treaſurer at Guild-hall London, who ſhall give an acquittance for the ſame, which acquittance ſhall be brought to *John Trenchard* and *William Wheler* Eſquires, members of the Houſe of Commons, who are to enter the ſame in a Booke to be kept for that purpoſe, and then the ſaid acquittance ſhall be a ſufficient diſcharge to the party that payed in the ſaid ſumme and not otherwiſe. And if any Aſſeſſor or Collector ſhall refuſe the ſaid ſervice or prove negligent or faulty therein, the ſaid Committees for the diviſion or limit where ſuch Aſſeſſor or Collector ſhall ſo refuſe, or be ſo negligent or faulty, or any two of them ſhall have power to commit ſuch Aſſeſſor or Collector to priſon, or to ſet ſuch fine upon him or them, as they ſhall thinke fit, not exceeding the ſum of twenty pounds upon the Aſſeſſor; or the ſum of five pounds upon the Collector; the ſame to be levied by diſtreſſe and ſale of ſuch offenders goods to the uſes herein mentioned, in ſuch ſort as is herein before appointed for ſuch as refuſe to pay the rates aſſeſſed upon him or them, and ſhall alſo certifie the ſaid offence to the Lords and Commons in Parliament, and ſhall have power to nominate other Aſſeſſors or Collectors.

And if any perſon or perſons ſo aſſeſſed and rated as aforeſaid ſhall conceale or convey away his or their goods, ſo that no diſtreſſe can be taken, or that the ſaid ſum or ſums ſo aſſeſſed upon him cannot be had or levied by any the waies or meanes in this Ordinance mentioned, then the ſaid Collectors

lectors ſhall reſpectively certifie the ſame, in caſe he be a Peere of the Realme, unto the Lords in Parliament; and if he be under the degree of a Peere, to the Committee of the Commons Houſe in Parliament for Examinations, which ſaid Committee ſhall hereby have power to ſend for ſuch perſon and perſons as delinquents, and to commit him or them priſoners to ſuch place or places within this Kingdom, and for ſo long time as the Committee for Examinations ſhall thinke fit.

And be it laſtly Ordained that all and every the Aſſeſſors and Collectors aforeſaid, and all that ſhall aſſiſt them in the premiſſes ſhall be protected by both Houſes of Parliament, from all dammage that may come to them or any of them by this ſervice, and ſhall further receive ſuch allowances for their charges and obedience in the execution of this Ordinance, as upon certificate from the ſeverall Committees above named or any two of them ſhall be thought fit by the Committee of the houſe of Commons for examinations.

Provided, That whereas the rates by this Ordinance ſet upon the City of *London*, the City of *Weſtminſter*, and the Suburbs thereof, far exceed the proportion of other Counties, the ſame ſhal not hereafter be drawen into example or conſequence to their prejudice, but ſhall be underſtood as a marke of their bounty and faithfull ſervice to the Commonwealth.

Provided alſo, That where any Citizen or Citizens of *London*, are found to be ſetled in the Country within thirty miles of the ſaid City being men of eſtate and not aſſeſſed in the City, ſuch perſons ſhall be aſſeſſed by ſome Citizens of *London* appointed by the Lord Major, and the ſums ſo aſſeſſed upon him or them, to be levied upon them and their eſtates, where ever the ſame ſhall be found, according to this Ordinance.

Provided

Provided likewiſe, That no Citizen or Citizens remaining Inhabitants within the City of *London* or Suburbs ſhall be aſſeſſed for any Houſes, Lands, or other things in the Countrey, unleſſe the ſame exceed the value of fifty pounds *Per annum*, or that they have not been aſſeſſed in the City.

Laſtly, be it ordained, That where no Committees are named in this Ordinance for any County, City, or place, There ſuch other Committees as ſhall be appointed by both the ſaid Houſes of Parliament, or any two of ſuch Committees ſhall and may put this preſent Ordinance in execution within any ſuch County or place reſpectively, in ſuch manner and forme to all intents and purpoſes as any the Committees named in this Ordinance may, according to the purport and true meaning thereof.

And it is further ordered, that the City of *London* ſhall have allowed unto them the ſum of 3000 l. a moneth during the continuance of this Ordinance, for the diſcharge of their Watches and Souldiers, raiſed by them, and now in their pay, out of the weekely ſum of 10000 l. before mentioned; the ſame 3000 l. to be paid unto the Committee for the Militia of the City of *London*, who are to be accomptable for the ſame.

Provided alwaies, that no Peere of this Realme ſhall by vertue of this Ordinance be rated or taxed at any ſum or ſums of money whatſoever, for any his manſion houſe or houſes, with the appurtenances in any place whatſoever; but the Aſſeſſors, within whoſe charge ſuch houſe or houſes, with the apurtenances ſhal happen to be, ſhal certifie the ſame into the Houſe of Peeres, to the end that ſuch Peeres may be there rated for the ſame, according to this Ordinance.

Additions to the Ordinance for the weekely Aſſeſſing of every County, for money, to maintaine the Army raiſed by both Houſes of *Parliament*.

WHereas the Lords and Commons now aſſembled in Parliament have lately paſſed an Ordinance, for the weekely raiſing of money for the maintenance of the Army and Forces raiſed by the Parliament, intituled, an Ordinance of both houſes of Parliament for the ſpeedy rayſing and levying of money for the mainteance of the Army raiſed by the Parliament, and other great affaires of the Common-Wealth by a weekly aſſeſsment upon every County; In which Ordinance by reaſon of the neceſſity of the ſpeedy paſſing thereof, and putting the ſame in execution, ſome omiſſions were made in the nomination of Committees, and otherwiſe: For redreſſe whereof, be it ordained by the Lords and Commons in this preſent Parliament Aſſembled and by the authority of the ſame. That all and every the Aldermen Deputys, and the Common councell men of the City of *London*, ſhall be and hereby are Committes for the ſaid City and liberties thereof.

For the County of Middleſex, and libertys of Weſtminſter.

Sir *John Conyers*, Knight, Lieutenant of the Tower of *London*, Sir *Tho. Fowler* Knight and Baronet, Sir *Edward Barkham* Knight and Baronet, Sir *Richard Sprignall* Baronet, Sir *Robert Pye*, Sr. *Wil. Aſhetor*, Sir *James Harrington*, Sr. *Robert Wood* Knights, *Io. Glyn*, *Io. Trenchard*, *Will. Wheler*, *Juſtinian Paget*, *Wil. Swallow* and *Io. Hukſley* Eſquires, *Wil. Ball*, *Io. Brigham*, *Anthony Withers*, *George Beverhaſſet*, and *Wil. Barnes* Gentlemen, ſhall be and are hereby made Committees for the County of *Middleſex*, and the City and Liberties of *Weſtminſter*.

For Surrey, Sir *Ambroſe Brown*, Baronet, Sir *Anthony Vincent* Knight and Baronet. Mr. *Edward Saunders*. Mr. *Ro. Holeman*, Mr. *Ro. Haughton*. Mr. *George Evelin*. Sir *Io. Dingley*. For Stafford *Michael Noble* Eſq. For Lancaſter. Sr. *Tho. Stanley*. For Huntingdon, *Io. Bulkely*, Eſq. For Kent, Sir *Edw. Boyes*. Sir *James Oxenden*, Sir *Rich. Hardreſſe*, *Samuel Short* Eſq. The Major of *Tenderden* for the time being, *Wil. Boyes*, *Henry Stamford*, Eſq. For Dorſet. *Wil. Savage*. *Tho. Tregonell*, *Richard Broderreppe*. *Io. Hanham*, *Wil. Sidenham* Junior, *Rob. Buttler* Eſquires. For the City of Cheſter. *Wil. Iance* Major, *Io. Alderſey*, *Peter Leigh*, *Wil. Edwards* Merchants. For Suffolk, Sir *Wil. Plaiſters* Knight and Baronet.

Sir

Sir, *Io. Wentworth* Knight, Sir *Phillip Parker* Knight, *Maurice Barker*, *Nicho Bacon*, *Wil. Bloyse*, *Edm. Harvey* Esquires. *Francis Brewster* Gent. For the Town of Leiceſter, *Rich. Ludlam* now Major of *Leiceſter*, *Wil. Stanley* one of the Aldermen there, *Evers Armyn*. For Warwick and the City of Coventry, *Iſaac Bromwich*, *Robert Phipps*, Eſquires. For Nottingham. *Thomas Hutchinſon* Eſq. For Eſſex, Sir *Harbottle Grimſton* Baronet, Sir *Tho. Cheeke* Knight. *Henry Wiſeman*, *Robert Smith*, *Robert Brown*, *Wil. Attwood*, *Nath. Bacon*, *Ie. Meade*, *Robert Wiſeman* of Mayland, *Iſaac Allen* of Haſeley, *Samuel Fribourne*, *Peter Whitcombe*, *Robert Young*, Eſq. *Jeremy Aylet* Gent. *Henry Favre* Eſq. *Wil. Collard* Gent. *Robert Crane* Gent. *Robert Calthropp* Gent. *Io Eldred* Eſq.

Which Committees in their ſeverall and reſpective places, for which they are nominated and appointed Committees, ſhall have the like power and authority for the aſſeſſing, and rayſing of the ſaid weekely aſſeſſement as other Committees appointed by the ſaid Ordinance, are hereby reſpectively ordained to have. And it is further ordained by the authority aforeſaid, That all and every perſon and perſons being a Freeman of the City, that have gone out of the City of *London*, or the Liberties thereof ſince the firſt day of *October*, 1642. Shall be aſſeſſed in the ſaid City, towards the rayſing of the weekely ſumme of 10000 l. layd upon that City, and the ſum ſo aſſeſſed ſhall be levied upon them and their eſtates, where ever the ſame ſhall be found according to the ſaid Ordinance.

And whereas it is ordered by the ſaid Ordinance, that the City of *London* ſhall have allowed unto them the ſum of 3000 pounds a moneth, during the continuance thereof, for the diſcharge of their watches and Souldiers raiſed by them, and in their pay out of the weekely ſum of 10000 l. layd upon them. It is now further ordained that the ſum of 3000 l. more ſhall be monethly allowed unto them out of the ſaid weekely ſum for the purpoſes aforeſaid, and for the providing of Armes and Ammunition and rayſing of fortifications, and other incident charges: So that the whole allowance to be made unto them every moneth, during the continuance of the ſaid Ordinance is to be 6000 l. to be paid to the Committee for the *Militia* of the ſaid City.

Hen. Elſynge, *Cler. Parl. D. Com.*

FINIS.

37

TWO SERMONS:

VIZ.

I. The Diſeaſes that make a ſtoppage to ENGLANDS Mercies diſcovered, and attended with their remedies.

IN

A Sermon delivered at Margarets *on Fiſh-ſtreet-hill*, LONDON:

By WILLIAM BRIDGE, *Preacher of Gods Word.*

Thy deſtruction is of thy ſelf, but thy ſalvation is of me.
Except ye Repent, ye ſhall all likewiſe periſh, LUKE 13.

II. A preparation for ſuffering in theſe Plundering Times.

IT is Ordered by the Committee of the Houſe of Commons in Parliament, concerning Printing, that this Book be printed.

John White.

March. 6.

London, Printed for BENJAMIN ALLEN, and are to be ſold at his ſhop in Popes-head Alley. 1642.

To the Reader.

IT is Gods wont to warn before he ſmite a people, thereby walking himſelf after his own rule, Deut. 20. 10, 13. Who would have no City to be deſtroyed till peace hath firſt been offered to it; the ſword of the Lord is ever drawn, his bow bent, his arows prepared, his inſtruments of death made ready, his cup mingled, yet he doth not uſe to powre down his plagues, untill he have rained a ſhowre of mercie before them, he doth not ſurpriſe men at unawares, God never diſcharges his murthering peeces, till he have firſt diſcharged his warning ones, pax domini *Luke* 10. peace to this houſe was ſounded at every doore where the Apoſtles came. All Ages and Nations will bear witneſſe to this truth, the old World, Sodom, Pharaoh, &c. but no Nation or Age can better ſubſcribe to Gods goodneſſe, and fair dealing in this then we, Who have been warned ſometimes by prodigious ſignes, as by the appearance of that Wonderfull Comet An. 1618. as importing ſome ſtrange changes which we have ſeen and heard ſince, and as if its laſt influence might ſeem to end in this Iſland, when it blazed over England, it was ſeen no more, And Herlicius Stargardenſis (a noted Aſtrologer) held, that its influence was like to continue between twenty and thirty years: ſometimes by his Miniſters, by his adminiſtration of Juſtice, and dealing with other Nations; how long hath the ſword walked circuit in Germany, and in Ireland? ſometimes by leſſer and lighter judgements; how long hath the plague continued in this Citie without intermiſſion? ſometime by taking many godly out of the world, and the removing many others out of the Kingdom, who were wont to ſtand in the gap; ſometime by a generall withdrawing himſelf, pulling down his hangings, not aſſiſting his ordinances, &c. And unleſſe we will wilfully ſhut our eyes, how hath the goodneſſe, patience, bounty, mercifull, and powerfull dealings of God towards us, and for us of late, been as an hand put forth to leade us home unto him? to cauſe us to meet him, and take warning that we might prevent theſe waſting calamities that are gathered together in a black cloud, as though they meant to empty themſelves in a ſhowre of blood upon our heads? But we are ſo far from taking warning, that we ſtudy to haſten our own ruine, almoſt every one inſtead of bringing his bucket of water to quench the fire that is already flaming about our ears, bring their bellowes in their hands to blow up theſe coals of diſſention in all places, ſo that now not only is there a Kingdome divided, but the head and the members divided, and the members among themſelves, Cities and Townes divided, yea families divided, Parents againſt children, brother againſt brother, and familiar friends become bitter enemies one to another, the moſt ſure ſymptome and preſage of a fearfull deſolation to fall upon all, unleſſe ſome ſpeedie remedy be applyed to this deſperate diſeaſe, and the great God himſelfe become our Phiſitian and heale our diſtempers. I ſhall deſire to commend theſe two Sermons to thy ſerious conſideration; in the one thou ſhalt ſee there is a ſtoppage

made of Gods mercies (Who was coming to heal us but we would not be healed) the causes are discovered, and the remedies prescribed, that could we so go to work to open these stoppings, and bring God again into the way of his mercies; could we see our sins removed, and God returned, I might then truly say that there would be yet hope for England. *The other Sermon is a preparative to bear that crosse that so many have already on their backs,* viz. *of being turned out of all our earthly comforts; a sad calamity indeed, but now too usuall, and when so many of our neighbours houses are on fire, why should we think to escape scot-free, that are as deep in sin as they? being therefore forewarn'd, let us be fore-arm'd, and get into God and his favor, as that one necessary thing for us all to look after, as the onely means to keepe us from sinking under the waves that flow in upon all, especially on Gods people; experience shewing, that if we will live in the power of godlinesse, and not walk in the same excesse of riot with the world, we shall make our selves a prey, and had need to have our helmets on to latch the blowes that fall upon us, and resolve to sit loose from the world, that we may suffer the spoyling of our goods with joy, and be able to say with that noble Spartan; who being told of the death of his children, Answered; I know well they were all begot mortall. 2. That his goods were confiscate, I knew what was but for mine use, was not mine. 3. That his honor was gone, I knew no glory could be everlasting on this miserable earth. 4. That his sentence was to dye, that is nothing, Nature hath given the like sentence both of my condemners and of me; Now should we get a stocke of faith and learn how to use it, to live by it when our lands, our stocks, our trades, our friends, our wit, our shifts (as the ordinary means of our livelihood) shall faile us. That we may live not onely above our fears, and troubles, and doubts, but above the world, above our selves, in God and in Christ, in whom we may see supply to all our wants, satisfaction to all our desires, and have recompense for all our losses, and every thing that may make for our good and welfare; light in our darknesse, life in our death, strength in our weaknesse, riches in our poverty, and comfort our selves, that we serve a Master that will one day right all our wrongs, reckoning the injuries that be done to his, as done to himselfe; so that we should not think much to part with our Country, our Children, our Possessions, our life if the world will take them from us, for Christ and his Gospels sake. All these, and much better than these shall be restored to us one day, and we may say thus to our selves; yet I am not miserable so long as my Redeemer is happy, he lives, and I shall live with him, men may take from me my goods, but they cannot rob me of my grace, they may banish me from my Country, but not from Heaven, take from me my life, but not my happines; no, my faith, my heaven, my soul, my happines is in his keeping, that will safely preserve them for me, and me for them. But I fear I have held thee too long in the porch, I shall now open thee the door and let thee in, praying God to make those lessons as profitable to thee, as the Authors desire was they might both in his preaching them, and his willingnesse to have them published for publike good.*

I. A.

The Diſeaſes that make a ſtoppage to *Englands* Mercies diſcovered; and attended with their remedies.

Delivered in a SERMON at *Margarets* on Fiſhſtreet-hill, *London.*

JOSH. 7.4. *So there went up thither of the people about three thouſand men, and they fled before the men of Ai.*

IN this Chapter you have a Treatiſe concerning *Achans* ſin, branching it ſelf into three parts, one concerning the commiſſion of the ſin, the ſecond concerning the diſcovery of it, and the third concerning the puniſhment thereof. As for the ſin it ſelf, the commiſſion thereof, what it was, you read in the firſt verſe, that the children of Iſrael had committed a treſpaſſe; God had commanded that all the ſpoil of *Jericho* ſhould be conſecrated unto himſelf, and that the firſt fruits of all ſhould be his; *Jericho* being the firſt City that they took in, in the land of *Canaan*, by right it did belong unto God, all the treaſure, ſilver and gold, wealth and goods that was therein, properly it did belong unto God; now *Achan* he playes the thief, and does appropriate ſome of Gods goods, and wealth unto himſelf; this was charged upon him as a ſin, and ſo upon all Iſrael, as at the firſt verſe; keeping from God any thing that does belong unto him, is a ſin. Now in the ſecond place this ſin

was discovered by occasion of the defeat that was before the town of *Ai*; they passing on from *Jericho* (at the second verse) unto the town of *Ai*, they laid siege to it; but their siege was broken up, and three thousand men fled, and thirty six men were slain, verse 4, 5. Sins committed in one City, will follow us unto another, and overtake us there. Oh what unexpected wayes and means hath God for to bring out mens sin to light? Three thousand men flee before the men of *Ai*, and thirty six men are slain, and this was made the means of discovery of *Achans* sin, who would have thought that there should have been such a discovery as this?

The work was hindred by this defeat, and that sets them on work to search out the cause; and shews,

1. That afflictions should set us on work, to search out our sins, and the cause of them.

2. That sins shall not alway be pocketed up, but shall be discovered, though never so secret.

3. That God hath strange wayes to discover mans sins.

Qu. But why must the children of Israel be beaten here by the men of *Ai*? and why must one mans sin be punished upō all? surely the children of Israel were in covenant one with another, and so being in covenant together, the sin of the one not being punished by the rest, was charged upon all the rest. As for *England*, either we are in covenant one with another, or else we are not: Either there is a nationall covenant, or else there is not: If there be not a Nationall covenant, as was among the Jews, why do we not rather say, the Churches of *England* then the Church? And if there be a Nationall covenant, the sin of one is made the sin of the rest, what sins do we bring upon our selves? But they must flee before the men of *Ai*, why? Because that the men of *Ai* were to be destroyed with a great

great deſtruction, therefore God does firſt ſuffer them to prevail, the more to imbitter and ſtir up the ſpirits of Iſrael againſt them, this did provoke them.

Whence I take up theſe two Obſervations: The firſt is this:

Obſerv. 1. Where God is in a way of mercie towards a people, there ſin makes a ſtoppage in his proceedings. The ſecond is this:

Obſerv. 2. When God intends utterly to deſtroy his enemies, he does firſt ſuffer his own ſervants, and deareſt children to flee & fall before them. Concerning the firſt:

Obſerv. 1. Where God is in a way of mercie towards his people, there ſin does make a ſtoppage in his proceedings: So here God was in a way of mercie towards his people, carrying of them into the land of *Canaan*, but in the way they ſin, *Achan* playes the thief, mark what a ſtoppage this made in the way of mercie; So you have it in *Joſhua* 24. 20. Though God be about to do you good, and have done you good, yet *If you forſake the Lord, and ſerve ſtrange gods, he will turn* from the good he is a doing, *and do you hurt, after he hath done you good.* So in *Jer.* 28. 9. *At what inſtant I ſhall* ſay or *ſpeak concerning a Nation, and concerning a Kingdom, to build, and to plant it:* that is, At what time I ſhall give ſenſible teſtimony of good to a land or nation; *If it do evil in my ſight, that it obey not my voice, then I will repent of the good,* &c. So that ſins committed againſt God when he is in a way of mercy, do make a ſtoppage in thoſe proceedings of mercie. There are theſe two or three reaſons for it:

Reaſon 1. Firſt of all, ſins committed when God is in a way of mercie, are a ſlighting of mercie. Amongſt your ſelves, if you be doing any ſpeciall work before others, that they may take notice of you, and they ſlight your

work, you will leave off work, and work no more: now I ſay, when as God is in a way of mercie, and you then ſin againſt him, your ſins do ſlight mercie, nay then ſayes God I wil turn away, it will make a ſtoppage in this work.

Reaſ. 2. Again ſecondly, thoſe mercies that come unto Gods people, come unto them in the way of a promiſe. And Gods promiſes they are, either ſpirituall, concerning ſpirituall things, or temporall, concerning temporall things. If they be ſpirituall promiſes, concerning ſpirituall things, then they are abſolute, bottomed and grounded upon no condition: as the promiſe he made, that *he would drown the world no more*, ſayes the Prophet *Iſaiah*; ſuch a covenant as he made with *Noah*, he makes with his people, that runs upon no condition; he does not ſay, If the world goes on, and ſerve me, I will drown it no more: but the promiſe runs upon no condition, and ſo the promiſe of grace runs upon no condition: for if it runs upon a condition of faith, God promiſes to give faith, God promiſes perſeverance, upon the exerciſe of grace he promiſes to give the exerciſe of grace, all ſpirituall promiſes run upon no condition. But now outward promiſes run upon condition, and therefore if men do not keep the condition, God takes himſelf free, and will turn himſelf out of the way of his mercie. You have an expreſſion to this purpoſe, *Numb.* 14. 34. *After the number of the dayes in which ye ſearched the land, even forty dayes (each day for a yeer) ſhall you bear your iniquity, even forty years, and ye ſhall know my breach of promiſe.* Will God break his promiſe? As much as if he ſhould have ſaid, I have promiſed to bring you into the land of *Canaan*, upon ſuch and ſuch conditions; but now, if you do not perform the condition, I count my ſelf free, and you ſhall know my breach of promiſe, that I will not give you the thing that I am about to give you.

Reaſ. 3.

Reaſ. 3. Thirdly, God never gives his people any mercie, but he gives it them in a way of mercie. He does not think it enough to give them that which is mercie, but he will give it them in a way of mercie. As now in your gifts to God, if you be gracious, you do not think it enough to do that which is gracious, but do it in a gracious manner; ſo God in his gifts to you, will not onely give you that which is mercie, but he will give it you in a way of mercie: but now if God ſhould be in a way of mercie towards his people, and they ſin againſt him, and he ſhould go on to give them the mercie, they would be hardned in their ſin, and ſo it would not come unto them in the way of mercie: Therefore, if God be in a way of mercie towards his people, and they ſin againſt him, he will break off the courſe of his mercy, and go another way, and there ſhall be a ſtoppage made in theſe proceedings.

Object. *But you will ſay we ſee the contrary: who have more bleſſings, and outward mercies, then the Church of* Rome? *who more ſinfull? what adulteries, what idolatries, ſorceries, oppoſition of Saints and Miniſters? and you know what plenty is among them, and God goes on to give them mercie after mercie, outward bleſſing after outward bleſſing, and therefore this is not true, we ſee it in experience otherwiſe, that our ſins do not make a ſtoppage in the proceedings of mercie.*

Anſw. But for anſwer hereunto, The thing is not true, God does not go on in a way of bleſſing and mercie towards them: Beloved, of all afflictions, it is the greateſt affliction to be without affliction; of all judgements, it is the greateſt judgement to want judgement: as you may ſee for this purpoſe, *Iſa.* 1. *Why ſhould you be ſtricken any more; ye will revolt more and more:* It is the greateſt ſtroke, not to be ſmitten, and the greateſt affliction to be denyed affliction, when there is uſe and need of it: now though

the people of *Rome*, and that party flouriſh in the world, yet their ſouls are ſmitten, God ſmites them with blindneſſe, and with ſpirituall death, ſo that there is a ſtoppage made in the proceedings of mercie.

2. But I rather anſwer it thus: When God is in a way of mercie towards his people, towards his Church, then ſin will make a ſtoppage: Thoſe of *Rome* are no true Church, the Church was in *Babilon*, but *Babilon* was not the Church; the Church was in *Egypt*, but *Egypt* was not the Church; *Lot* was in *Sodom*, *Sodom* was not in *Lots* family; *Rome* is called *Babilon*, *Egypt*, and *Sodom*; they are not the Church of God; but if the Church of God ſin when God is in a way of mercie, a ſtoppage ſhall be made rather for them then for others, for theſe two or three Reaſons:

Reaſ. 1. Firſt, they are in Gods houſe, and their ſin is greater. The great houſe of God is as a great mans houſe, who hath ſome ſervants that doth his work abroad in the field, ſome that tend in his chamber, that are neerer round about him: if thoſe ſervants that are neer him be naught, and vile, it makes more to the diſhonour of the maſter, then if thoſe were ſo that are abroad in the field: now Gods people are a people that are round about him, neer unto him, his houſhold ſervants, and therefore if they ſin when God is in a way of mercie, God will turn out of that way, and there ſhall be a ſtoppage made in Gods proceedings.

Reaſ. 2. Secondly, their ſin is of all others the moſt ſcandalous, and therefore the worſe, the more diſhonoring to God, the more provoking. If two men be drunk, one a Profeſſor, and the other not; why there is no ſcandall ariſes from the drunkenneſſe of him that is no Profeſſor; but if a Profeſſor be gotten in, and made drunk, they

they are all ſo, what a ſcandall ariſeth? And ſo, if two commit adultery, the one a Profeſſor, and the other not, the ſcandall ariſeth from the Profeſſor; Profeſſion is the ground of Scandall. And therefore, 2 *Sam.*20.12. when as *Amaſa* was ſlain, and laid in his blood, the people made a ſtay, and went no further, till they drew him out of the way, and caſt a cloath over him; ſo when a Profeſſor fals, and lyes in his blood, there is a ſtand made in peoples duties, and converſations; and therfore juſt that there ſhould be a ſtop made in the proceedings of Gods mercie.

*Reaſ.*3. Thirdly, their ſins are moſt againſt the remedie. Sins againſt the remedy, are the greateſt ſins: and therefore his ſin is greateſt, that commits adultery being marryed, then his that commits fornication, though both be evil, becauſe he ſins againſt the remedy: now the people of God have more remedies againſt ſins then others, more light, more grace, more means, more helps; and therfore if they ſin when God is in a way of mercie, God will rather make a ſtoppage in them then in others. O that I might leave this impreſſion upon you that are Profeſſors, and godly, that you may take heed how you ſin againſt God.

Queſt. Why ſhould this be, that ſo ſmall a ſin ſhould turn the great God of heaven out of the way of his mercie? *Achan* commits but a ſmall ſin, and what a mighty ſtop is made in the way of mercie? So, *David* numbers the people, it was no great matter, and a plague breaks out preſently; what is the reaſon, that for ſins that are little and ſmall, ſuch a ſtoppage ſhould be made in the proceedings and mercie of the great God?

Anſw. For anſwer three things; 1. There is nothing ſmall between God and us, and it is true. If thou haſt but the leaſt crum of bread, it is a great mercie, becauſe it

it comes from the great God; and if you commit a sin, though never so little in your own eyes, it is great, because committed against the great God; I may boldly say thus much, that men sin a great sin, in saying their sin is small.

2. Secondly, sometimes what falls short in the greatnesse of sin, is made up in the number of sin: Great sins do go alone, smaller sins do go by companies: as with creatures, so with sins; you shall observe it so in the heavens, and in the air, and in the water, and in the earth; In the heavens, but one great Sun, many lesse Stars; In the air, you have but few great and kingly birds, the Eagle she flyes alone, but your Pigeons that are lesser, flye by flights; In the water, your great Whale goes alone, but your lesser Herring go by sholes; On the earth, the great Elephant goes alone, your lesser sheep go by flocks, and your Hogs by herds; the lesser Sands infinite in number, Rocks fewer: And so with mens sins; great sins they go alone, but lesser sins go by companies, and oftentimes the number of your lesser sins do make up what is wanting in the greatnesse of your sin. A man may be drunk but once or twice in his life, in the grosse act of it, but he may be so often in drunken company, and spend away so many hours which shall amount to drunkennesse; a man may commit adultery but once in his life, but he may have as many unclean thoughts, as shall amount to adultery: So, that what fals short in the greatnesse of sin, is made up in the number; and therefore say not, why should God for a little sin turn out of the way of mercie? it may be the number of your little sins amount to the greatest sin.

3. Thirdly, Beloved, God will make good his Name to the utmost, and his name is, *A Jealous God*; now a husbands

husbands jealouſie ariſeth not, when he ſees his wife commit adultery, but if he do but ſee her playing and ſporting with a ſtranger; ſo Gods jealouſie ariſeth, not onely when we commit the groſſe act of Idolatry, when we bow before an Idoll, but if we be ſporting and playing with Superſtition; for God is a jealous God: And though the husband do not ſee cauſe enough to turn away his wife, becauſe of her ſporting and playing, and dallying, he may ſee cauſe enough to deny ſuch a courteſie; ſo God, though he does not give a Bill of Divorce for ſuch a ſin which you count leſſer, yet he may ſee cauſe enough to make a ſtoppage in his proceedings of mercie. Thus the Doctrine ſtands firm, when God is in a way of mercie towards his people, if they do ſin againſt him, their ſins may make a ſtoppage in his proceedings. By way of Application;

Vſe. Hence you may ſee what the reaſon is, why there is a ſtop made now of late in our *England* mercies. This laſt yeer God hath done great things for *England*, as ever *England* ſaw, and that man that ſees it not, I ſhall think that Scripture hath taken hold upon him, which you have in *Jer.* 27. 5,6. *Curſed be the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord, for he ſhall be like the heath in the deſart, and ſhall not ſee when good cometh*, whether out of envie or malice, but when good comes upon a people, he ſhall not ſee it: but who doth not ſee, what a black cloud is drawn over us again? When the waters ſwell and ſtand up, you ſay ſurely there is a ſtop made; the waters do not run down as before, not long ſince Juſtice and Judgement did run down like a mighty ſtream; but now, how the waters ſwell, gather, and ſtand up again? wicked men lye in priſon, and thoſe not cenſured: Prieſts and Jeſuits lye condemned, and

thoſe not executed: the Plague is begun, and that is not quenched: The Sword hath begun to drink deep in our Brethrens blood, and that is not ſheathed: The wrath of our King is enkindled: Divers of our Parliamentary Worthies accuſed of high Treaſon: certainly there is a ſtoppage made in the proceedings of *Englands* mercies; oh Beloved, this our ſin hath done.

Queſt. But you will ſay unto me, Shall there be a ſtoppage made for ever in the mercies of *England?*

Anſw. You will finde (for anſwer) if you look into Scripture, that there is a two-fold ſtoppage of mercie: Finall, and Preſent: Finall, as God was in a way of mercie towards *Saul*, and was about to ſettle the kingdom upon him and his poſterity for ever; but he ſinned, and the Lord turned away from *Saul*, and turned away from him for ever, there was a finall ſtoppage of mercie made. Now though there be a ſtop made in the way of Gods mercie towards *England*, I conceive there is not a finall ſtoppage. And my Reaſons are theſe:

1. Becauſe that though many difficulties and mountains do ariſe, yet we ſee how one after another they do melt.

2. And becauſe God hath raiſed up inſtruments that are unwearyed in his ſervice, working night and day, and are unwearyed in the work of the Lord.

3. As alſo becauſe that the type of this work does ſpeak as much. The children of Iſraels coming out of *Babylon*, and building the Temple, is a type of our coming out of Antichriſtian bondage, and the great Reformation that is now begun: Now then though there were many lets and hindrances by *Tobiah*, and *Sanballat*, and others, they could never hinder it fully, but it recovered its ſelf,

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and was driven on: ſo in this building and worke of reformation, though the *Tobiahs* and *Sanballats* of the times may cauſe the work to ceaſe for a time, the building ſhall get up, and ſhall not fully ceaſe, but the work of Reformation ſhall be driven on in the deſpight of all the enemies. Therefore it is not a finall ſtop now made in *Englands* mercies. But there is a preſent ſtop, as when the plague broke out in *Davids* time; and ſuch a ſtoppage is made now.

Queſt. But what evill and hurt is in this, if a finall ſtoppage be not made?

Anſ. Is it nothing in your ears, and in your hearts, that the Lord ſhould turn out of a way of mercy? you read in the 2 *Judg.* when the Angel came with a meſſage unto the people, and told them that the Canaanites ſhould be as *thorns in their ſides*, and *a ſnare unto them*, *they lift up their voice and wept*, *and they called the name of the place Bochim*: you ſhall be brought into Canaan the promiſed land, but the natives ſhall be ſo mixt amongſt you, as they ſhall be thorns in your ſides, hereupon they lift up their voice and wept: and ſo though the work of Reformation be carried on, the *Canaanites* may be left to be as thorns in your ſides, until Chriſt come. Oh that we could lift up our voice and weep, that the place might be called *Bochim*.

2. When God breaks off the way of his mercy, then his wrath breaks out; he does not turn out of the way of his mercy, but he turns into the way of his judgement. Why to a loving childe this is a very cutting word, your father is angry with you; I may ſpeak this to you, there is a ſtop made in *Englands* mercy, and your father is angry, this is much.

3. If there be a ſtoppage made in *Englands* mercy

though but preſent, there is an obſtruction in all your comforts: you are ſenſible of the obſtructions of your body, will you not be ſenſible of State obſtructions, of Church obſtructions? Suppoſe you were in *Ireland* begirt with the enemy, and were in danger to have your convoy cut off, that ſhould bring you victuall and ſupply, would it not make you feare? Beloved, we have beene begirt with enemies a long time, and God hath raiſed us up a convoy to bring us victuall; we do not know whether our convoy ſhall be taken away, though but for the preſent. Certainly there is a theife in our candle that does make our comforts ſmeare out.

Queſt. But what is that theife in our candle? it is apparent to us all there is a ſtop made in *Englands* mercy, what are thoſe ſins (for it is a day of humiliation) that have made a ſtoppage in *Englands* mercy?

Anſw. This is that I ſpecially aime at, that you may ſee what you are to be humbled for this day and others. Paralell our condition with others in Scripture, and we ſhall finde ſix or ſeven things eſpecially, that do make a ſtoppage in mercy coming to a people, and you ſhall find them in our land.

1. An unwillingneſſe and backwardneſſe to the great work of Reformation, to the great work that God is now about, is one thing that doth make a ſtoppage in the proceedings of *Englands* mercy. When the children of Iſrael were in *Egypt*, they groaned unto the Lord, God ſent a deliverer to them, *Moſes*, and they being vext by their taskmaſters, after he came they murmured, and for anguiſhof ſoul, hearkned not unto *Moſes*, God bare with that, till he got them on the other ſide of the water, carried them through the red ſea, when they came there, tho they did ſin and murmure, God did not ſwear they ſhould not

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enter into Canaan, but at the laſt they made them a captain, and they would return back to Egypt, ſayes God, ſeeing you are there, I ſwear in my wrath you ſhall never enter into my reſt, but your carcaſes ſhall fall here; you ſhall neither go backward nor forward; We have a long time, the Lord look upon us, ſet under Egyptian darkneſſe, and the Lord hath ſent his Meſſengers to you to draw you out, and you would not, or for anguiſh of ſoul you hearkned not; Well, but now there is a tender of Reformation made, and hath been lately: if people ſhall ſay now, What need this Reformation? Were not things well before? This provokes the Lord, and cauſes him to ſay, Your carcaſes ſhall fall. And yet, Oh how hath this been among us, what ado is here ſayes one? What need this work? Were not things well before? 2 *King.* 10. 32. *In thoſe dayes the Lord began to cut Iſrael ſhort,* What dayes were thoſe? They were in a way of Reformation, and they cut ſhort the Reformation; and in thoſe dayes the Lord began to cut them ſhort of mercie. At the 18. verſe, he got together the Worſhippers of *Baal* by craft; at the 25. verſe, he ſlayes them; at the 29. they break down the Images in the houſe of *Baal*: Howbeit at the 29. verſe, *From the ſins of Jeroboam the ſon of Nebat who made Iſrael to ſin, Jehu departed not, &c.* Then at the 32. verſe, when they thus cut ſhort Reformation, the Lord began to cut them ſhort. You know what our Saviour Chriſt ſayes, *Oh Ieruſalem, Ieruſalem, how often would I have gathered you, and you would not; behold your houſe is left unto you deſolate.* Beloved, when Chriſt comes to gather us, as certainly there is a time when Chriſt comes a gathering, and if people will not be gathered, then behold thy houſe is left deſolate. God hath made a tender of Reformation lately,

lately among you, this is one ſin that hath made a ſtoppage in the proceedings of your mercy, people have been backward and unwilling unto this great worke of Reformation.

2. A tempting of God does alſo ſtop and hinder the proceeding of mercy. They tempted the Lord, and the Lords mercy was ſtopped.

You finde in Scripture, people are ſaid to tempt God; 1. either when they doubt of Gods preſence, after God hath eſpecially appeared to them: *they tempted God, and ſayd, is God amongſt us?* after God had appeared to them.

2. Again, when a man does not rely, and live upon Gods All-ſufficiency, when God hath appeared in that way. It is ſayd of the Iſraelites *they tempted God*, and ſayd, *can God provide a table in the wilderneſſe?* As *Muſculus* obſerves well, the Iſraelites were not ſo ſilly, as to think God was not able; they knew God opened the rock, and brought them through the red-ſea; but this was the language of their converſation, *can God provide a table in the Wilderneſſe?*

3. A man is ſaid to tempt God, when as he does tye and limit God unto ordinary means, when God is in an extraordinory way. And ſo it is ſaid of *Ahaz* that he tempted God, and would not take a ſigne; what is the meaning of that? that is, that he would go in an ordinary way; *why* (ſayes he) *ſhould I tempt God*, and *require a ſigne*, and go in an extraordinary way? I will go in an ordinary way: when as God is in an extraordinary way of mercy towards his people, to tye God to ordinary means, is a tempting of God. Now I appeal to you, whether or no, we have not tempted God, God hath appeared glorioufly, oh yet we have ſayd is God among us?

us? how few live upon Gods All-ſufficiencie, notwithſtanding he hath appeared ſo gloriouſly? and we ſee no way and means for ſuch a Reformation as is ſpoken of, tying and limiting of God unto an ordinary way, when God is working extraordinarily. This is a ſecond ſinne that hath made a ſtoppage in *Englands* mercy, this temping of God.

3. Abuſing of Gods inſtruments which he raiſeth up for to do his worke by, doth exceedingly provoke, and makes a ſtoppage in the mercy of God. There are two wayes whereby his inſtruments are abuſed; either idolizing and deifying of them, or wronging, ſcorning, and jeaning of them, falſly accuſing and condemning of them. The firſt way the Jews ſinned, when they cryed *the temple of the Lord, the temple of the Lord*, and deifyed that; well ſayes Chriſt, *there ſhall not be one ſtone left upon another*. God raiſed up the King of *Sweden*, people idolized him, he was taken away, and a ſtoppage was made in that way of mercy: on the other ſide ſcorning and evill ſpeaking of the inſtruments of Reformation, and falſly accuſing them that God does ſet up, this makes a ſtoppage in mercy, *Numb.* 12. *Moſes* was appointed by God to bring them into *Canaan*, marke how they ſpeake againſt him, *verſ.* 2. *And they ſaid, hath the Lord indeed ſpoken only by* Moſes? *hath he not alſo ſpoken by us?* ſee what follows 9. 10. ver. *And the anger of the Lord was kindled againſt them, and he departed. And the cloud departed from off the Tabernacle, and behold* Miriam *became leprous*, &c. marke what a ſtop is made, *verſ.* 15. Miriam *was ſhut out of the Camp ſeven dayes, and the people journied not*, only becauſe they opened their mouthes againſt this inſtrument of God that was employed in this worke. So *Numb.* 16. 1. *Korah, Dathan*, and *Abiram* riſe up againſt *Moſes* and *Aaron*

ron instruments that God employed in his service, you may see what became of it in the following part of the Chapter, the Lord would have consumed the whole Congregation, *And Moses sayd to Aaron, take a Censer, and put fire therein from off the Altar, and put on incense, and go quickly unto the Congregation, and make an atonement for them, for there is wrath gone out from the Lord. vers. 45. 46.* Oh my beloved, I would to God we were not guilty here; the Lord hath raised up a blessed and happy Parliament, and hath made them instruments of much good unto this Kingdome; some idolize and deifie them, others again have accused them as traitors, the great Senators and Judges of our Kingdome, no lesse than traitors: thus have the Instruments of the Lord been abused, and how can this but make a stoppage in our mercy?

Object. What is this to us? we have not accused them, that is done above.

Answ. I pray do but consider the place diligently, *Numb.* 16. it is sayd *Korah*, *Dathan*, and *Abiram*, and two hundred and fifty Princes, men of renown, rose up against *Moses*, but wrath breaks out upon the whole Congregation, and the Lord would have consumed them all, why? because they were not humbled. And if upon all this evill that hath been done to the instruments of God, we have not been humbled, the wrath of God may breake out upon us all, and justly it should be, that a stop should be made in *Englands* mercy.

4. Carrying on the worke of Reformation, and the great affairs of the Church, upon the shoulders of humane prudence, will make a stoppage in the way of mercy. You know that when *David* brought back the Ark, they were very cheerfull, and went along withall, nothing fearing, at last *Uzza* layes his hand upon the Ark, and is smitten,

a cloud

a cloud ariſeth, *David* is diſmayed, a ſtop is made in the buſineſſe, what is the matter? the Text tells us, they carried the Arke upon the Cart, and it ſhould have been carried upon mens ſhoulders. So when God is bringing back the Arke, men ſet it upon a Cart, and upon the ſhoulder of humane wiſedome; oh ſayes one, there is no government appointed in the Church, it is a matter of humane prudence, and ſo will you cart the Ark of God? look that God will make a ſtoppage in mercy. And this is another ſin that provokes God to make a ſtoppage in our *Englands* mercy.

5. In the fift place. As prayer and humiliation does exceedingly further the worke of God in the hands of his peop'e; ſo the falling and ſlacking of the hands in thoſe two works, doth make a ſtop in mercy, and hath done in our mercy. In the 2 *Kings* 23. we read there, that good King *Joſiah* went a great way in the worke of Reformation; the Law is brought out, his heart trembles, the images are pulled down, he executes juſtice upon *Baals* Prieſts; yet notwithſtanding all he had done, *the Lord turned not from the fierceneſſe of his wrath, wherewith his anger was kindled againſt Judah*, verſ. 26. and verſ. 29. 30. he went out to battell with *Pharaoh Nechoh*, and *Pharaoh Nechoh* ſlew good King *Ioſiah*; oh what a ſtoppage was made in *Judas* mercy? what is the matter? let us enquire into that, here are two cauſes; at the 26 *verſ.* you have mention made of *Manaſſehs* ſin, *the Lord turned not from the fierceneſſe of his great wrath, wherewith his anger was kindled againſt Judah, becauſe of all the provocations that Manaſſeh had provoked him withall*; the people were not thorowly humbled for their fathers ſins: and good King *Ioſiah* goes up to war, and did not ſeek the Lord before as he ſhould have done. So that want of humiliation, and

flacking in the worke of prayer made this ſtop. On the contrary, you ſhall read a notable place, *Ezra* 8. 21, 22, 23. when the Jews came out of *Babilon* to build the Temple, they were way-layd by their enemies, and in the midſt of the field *Ezra* proclaims a Faſt; a ſtrange kind of faſting and praying to be in the field, ſo it was then, in the field by the rivers ſide they go to faſting and prayer: but *Ezra* might have had a guard from the King, why had he not? verſe 22. *For I was aſhamed to aske of the King a band of Souldiers and horſemen, to helpe us againſt the enemy in the way, becauſe we had ſpoken unto the King, ſaying; The hand of our God is upon all them for good that ſeeke him, but his power and his wrath is againſt all them that forſake him: ſo we faſted and beſought our God for this, and he was entreated of us.* Marke, faſting and prayer was their convoy; oh beloved, what will not faſting and prayer do, when we are beſet with divers enemies? there muſt be theſe two, the ſlacking of theſe make a ſtop. As for prayer, firſt, you know how it was with the Iſraelites when they fought againſt *Amalek*, when *Moſes* held up his hand, Iſrael prevailed, when he let fall his hand, *Amalek* prevailed; ſlacking in prayer made a ſtop. And ſo likewiſe for humiliation; there are two things that are oppoſite to that which makes a ſtop; ſpirituall pride, and alſo nice curioſity concerning the means of grace. Spirituall pride makes a ſtop. *Paul* was caught up into the third heaven, and had great revelations; but leſt he ſhould be proud, and a ſtop ſhould be made in that mercy, a meſſenger of Sathan is ſent to buffet him. It is recorded of a Frenchman, having read excellent Lectures of Divinity, ſome of his auditors came to him, and deſired him that he would print them, he was ſo puffed up withall, as he broke out into this blaſphemy: Lord Jeſus, how art thou beholden to me? if I had turned my wits againſt thee, how much hurt could I

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have done thee? whereupon he was ſtricken with ſuch blindneſſe, ignorance, and dulneſſe, as he was two yeare after learning the Lords Prayer: this I ſpeake, to ſhew what a ſtoppage ſpirituall pride will make.

And for curious niceneſſe about the means of grace, 1 *Sam.* 6. The Arke being in the hands and Countrey of the *Philiſtims*, they ſent it back, and ſo the Arke returning, God was returning; but at the 19 *verſe*, the Lord ſmote of the people fifty thouſand threeſcore and ten men, why? becauſe they had looked into the Arke of the Lord; their fooliſh niceneſſe and curioſity about the Arke, what a ſtoppage it made in the way of mercy? It is recorded by Hiſtorians, that before the great maſſacre in France, the Proteſtants were grown ſo curious about preaching, that no preaching would down with them, but acute ſententious preaching. Beloved, both theſe are oppoſite to humiliation; and where theſe two, humiliation fa'ls, and prayer ſlacks, there is a ſtoppage made, then will the Lord ſay to Mercy, ſtand, go no farther. For the preſent, God be thanked there is a day of humiliation, and a ſpirit of prayer up in the field, but when of late the enemies began to fall, how did men leave off prayer, and began to inſult over the enemies, the Lord ſaw this, and therefore a ſtoppage was made in *Englands* mercy.

6. In the ſixt place. An unthankfull receiving of the mercies that God hath given us, and a ſlight beholding of the great works he hath done before us now lately, is another ſin that hath made a ſtoppage in our mercy, *Pſal.* 106. 7. It is ſayd concerning the Iſralites, *Our fathers underſtood not thy wonders in Egypt, they remembred not the multitude of thy mercies, but provoked him at the ſea, even the red ſea*; there lyes the emphaſis at the ſea, even the red ſea that God carried them through. So you have a notable place for this purpoſe, *Haſea* 9. 14, 15. *Give them a miſcarrying*

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have done thee? whereupon he was ſtricken with ſuch blindneſſe, ignorance, and dulneſſe, as he was two yeare after learning the Lords Prayer: this I ſpeake, to ſhew what a ſtoppage ſpirituall pride will make.

And for curious niceneſſe about the means of grace, 1 *Sam.* 6. The Arke being in the hands and Countrey of the *Philiſtims*, they ſent it back, and ſo the Arke returning, God was returning; but at the 19 *verſe*, the Lord ſmote of the people fifty thouſand threeſcore and ten men, why? becauſe they had looked into the Arke of the Lord; their fooliſh niceneſſe and curioſity about the Arke, what a ſtoppage it made in the way of mercy? It is recorded by Hiſtorians, that before the great maſſacre in France, the Proteſtants were grown ſo curious about preaching, that no preaching would down with them, but acute ſententious preaching. Beloved, both theſe are oppoſite to humiliation; and where theſe two, humiliation falls, and prayer ſlacks, there is a ſtoppage made, then will the Lord ſay to Mercy, ſtand, go no farther. For the preſent, God be thanked there is a day of humiliation, and a ſpirit of prayer up *in* the field, but when of late the enemies began to fall, how did men leave off prayer, and began to inſult over the enemies, the Lord ſaw this, and therefore a ſtoppage was made *in Englands* mercy.

6. In the ſixt place. An unthankfull receiving of the mercies that God hath given us, and a ſlight beholding of the great works he hath done before us now lately, is another ſin that hath made a ſtoppage in our mercy, *Pſal.* 106. 7. It is ſayd concerning the Iſralites, *Our fathers underſtood not thy wonders in Egypt, they remembred not the multitude of thy mercies, but provoked him at the ſea, even the red ſea*; there lyes the emphaſis at the ſea, even the red ſea that God carried them through. So you have a notable place for this purpoſe, *Hoſea* 9. 14, 15. *Give them a miſcarrying*

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wombe and dry breasts, they shall conceive, mercy shall be begun, but it shall not bring forth, why? at the 15. ver. *All their wickednesse is in Gilgal*: why, how was all their wickednesse in *Gilgal*? they had much wickednesse in other places: but the meaning is, *Gilgal* was the first place they came into when they went into *Canaan*, and there they were circumcised, and there the Lord rouled away their reproach, and therfore it was called *Gilgal*; now to sin in *Gilgal*, in that place where the Lord had done so much for them, though they sinned in other places, yet the sin there was so great, as if all the sin were there, because that was a place of speciall mercy; *for there I hated them, for the wickednesse of their doings I will drive them out of mine house, I will love them no more*; there is a stoppage made in mercy, when sin is in *Gilgal*, in the place of such and such mercy. So my beloved, you all know what great things the Lord hath done for this place, you were brought exceeding low into great straights, oh poor afflicted distressed *England*; but in the midst of all your troubles and fears, the Lord created a Parliament for you, and delivered you with great deliverances; and if after all this, you will go on in the way of sin, and thanklesly regard all that God hath done, this provokes God to make a stop. Marke how *Ezra* reasons for this purpose, *Ezra* 9. they had committed a great sin in taking of the daughters of the Countrey to themselves to wife, ver. 10. *And now, oh our God, what shall we say after this? for we have forsaken thy Commandements*, Ez. 13. *and after all that is come upon us for our evill deeds, and for our trespasse; seeing that thou our God hast punished us lesse than our iniquities deserve, and hast given us such deliverance as this*: see where the emphasis lyes, not deliverance only, but such deliverance: *should we again break thy Commandements, and joyn in affinity with the people of these abominations? wouldst thou not be angry with us, till thou hadst consumed us, so that there should be no remnant nor escaping?* Now my beloved, you

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ſee where he ſets the emphaſis, and truely have not we this word, (ſuch) written upon our deliverances; you were oppreſſed in your eſtates, and you are delivered from thoſe manifold oppreſſions; you were oppreſſed in your conſciences by the inventions of men, and you are delivered from thoſe heavy oppreſſions in a great meaſure; you were in great danger to have layn in bloud you and your children, and you were delivered from that bloudy War with *Scotland*; and your Parliament worthies of late, delivered from a helliſh conſpiracie, I had almoſt ſaid as bad as that of the Powder-plot: and now I ſay after ſuch deliverances, if you will go on ſtill in the way of ſinning, how juſt is it with God to ſay, oh *England*, I thought to have don thee good, and to have built thee, but becauſe he that was a drunkard before, is a drunkard ſtill; he that was a ſwearer before, is a ſwearer ſtill; he that was a Sabbath breaker before, a lyar, and unclean perſon before, is ſo ſtill; therefore I will now unkingdome thee, and unchurch thee, if after ſuch mercies and ſuch deliverances you ſhall go on in a way of ſin, I will make a ſtop in mercy, and in all the good I thought to do; this hath made a ſtop in our *Englands* mercies.

7. The laſt ſin that makes a ſtop in *Englands* mercy, is a worldly diſpoſition, whereby a man hangs back unto the great work of God, and the glorious reformation that is now a doing. You know that when they came out of *Babilon* and were to build the temple, the people were for their ſieled houſes, and the temple went not on ſo long as they ſtuck to their ſieled houſes, but when once they were brought off from their ſieled houſes, the temple was built, and they ſetled. So now the Lord is about to rebuild you, and build a temple among you; if our hearts be after our ſieled houſes, how juſt is it with God to ſay, I thought to do you good, but you will not be at the coſt; I know you would have your brethren

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in *Ireland* delivered, but you will not be at the coſt, you that are rich will not lend twenty, or thirty, or a hundred pounds towards it; I thought to have gon on and purged the whole Kingdom, but you will not be at the coſt, you would have the pictures out of your windowes, but you are loth to be at the coſt to buy new glaſſe; you would have Preaching Miniſters in every Congregation, but you are loth to be at the charge; this makes a ſtop in our *Englands* mercy. Thus I have to my poore abilty ſhewed you the ſeven ſins that make a ſtop in the Lords proceedings of mercy; the Lord grant we may lay them to heart, and be humbled for them.

Queſt. We grant theſe are the ſins that do make a ſtop in *Englands* mercy, and the Lord is gone out of the way of mercy, and is angry; how ſhall we open a way to *Englands* mercy? how ſhall we bring God back againe? and how may the Lords anger be appeaſed?

Anſ. In anſwer to this, I ſhall ſhew you firſt it is a hard thing to appeaſe Gods anger when it is gone out.

Secondly, It muſt be done, and that quickly.

Thirdly, Shew you what you ſhall do that you may do it.

1. For the firſt therefore; It is an exceeding hard thing and very difficult to appeaſe Gods anger. 1. Gods anger is compared to a ſtream; *Tophet is prepared of old for the King* (ſaith the text) *and out of his mouth goes a ſtream of fire.* It is hard to turn a ſtream, you may eaſily turn the water when it is in the gutter before it comes into the ſtream, but when it is gotten into the river, it is hard turning of it; Gods wrath is a ſtreame, it is hard turning of it.

2. When you do ſolicite God to turn out of the way of his wrath, and turn into a way of mercy, you ſolicite him to that which is not for his eaſe, that is a burthen to him.

him. Though you think you have great intereſt in a man, if you ſolicite him to that which is not for his eaſe, you will hardly obtain: now God ſayes in Scripture, it is an eaſe to him to be avenged on his adverſaries; ah, *I will eaſe my ſelfe of my adverſaries*: when you turn him from wrath, you turn him from eaſe.

3. Again; there are but few to do it. If the ſea breaks over the bankes, and there are but few to ſtop it, it is hard to do; If fire hath taken two or three houſes in a ſtreet, and but few to quench it, it is hard to do: the fire of Gods anger is broken out, and there are but few to quench it; it is a hard thing therefore.

4. Again, God ſeems to be engaged in the way of his wrath. God walks according to his Word; now ſayes God, you would have me returne again to the way of my mercy, and leave off mine anger, and for this purpoſe you tell me you do pray, and humble your ſelves, and reform; but was it not ſo in *Ioſiahs* time? his heart melted, and he prayed, and broke down the images and pictures, and the offenders *Baals* Prieſts were puniſhed; nevertheleſſe I turned not from the fierceneſſe of my wrath; why ſhould I turn from mine anger now for your ſakes, more than in *Ioſiahs* time? oh, it is a hard thing to turn God from his anger.

2. But it muſt be done, and done quickly; if a fire be broken out and not quenched quickly, it is more hard to quench: if the ſea breaks in at a place, and be not ſtopt quickly, it is more hard to ſtop. Run in and make an atonement quickly, ſayes *Moſes* to *Aaron*, it muſt be done quickly.

3. What then ſhall we do? do as *Ioſhua* did: There are ſix things that *Ioſhua* did here, when they fled before the men of *Ai*. First, he was very ſenſible of Gods ſtroke that was given to them; for he ſayes, Lord, would we had been

been contented in the wilderneſſe. 2. He was humbled under Gods hand, for it is ſaid he rent his clothes, and fell down upon the earth. 3. And he prayed, and cryed mightily unto God, as you read in the chapter. 4. And he put away the evill of their doings. 5. And he puniſhed *Achan* the offender. 6. He made an holy reſignation. And there muſt be a concurrence of all theſe ſix things, if we would bring God back into the way of his mercy towards *England*.

1. We muſt be ſenſible of Gods ſtroke. Though men be greatly afflicted, yet if they be not ſenſible of their affliction, and of the ſtroak that God gives them, ſays God, I have ſpent one rod upon them, and they do not feel it, I will lay on till bloud come; God will make men ſenſible of their afflictions, and of the afflictions of the Church, elſe he layes on more.

2. Againe, though a man be very ſenſible of Gods ſtroak and hand, yet notwithſtanding, if he be not humbled under the hand of the Lord, God will not exalt him; for ſayes the Lord, I have promiſed indeed, that if men humble themſelves under my mighty hand, they ſhall be exalted; and I have ſayd, if the people upon whom my name is called, humble themſelves, I will hear. He humbled himſelf much. This will mortifie your ſins as your ſins mortified and took captive your duties, and this muſt be don throughly, and to move us to it, 1. Take notice of the generall darknes that is in the land, how few know what they would have in a way of Reformation, what is agreeable to Gods way, *Ezek.* 43. 10. 11. The way to ſee ſtars in the day, is to go to the bottome of a well. But now here is a company are not humbled, what faſhion have they left ſince? wherein does it appear that you are more humbled? this muſt be, that is the ſecond.

3. Though that a man be humbled, yet notwithſtanding if he does not pray, and cry mightily to God, he cannot

cannot fetch God back againe, for ſayes God I am engaged to my word, and I walk by rule; when I threatned *Nineveh*, the King went from his throne and went in ſackcloth and aſhes, and they cryed mightily unto me, and doe you thinke if you doe not cry mightily that I will returne in mercy to you? oh ſayes God I have given you more then *Nineveh*, you know more and you muſt doe more, they cryed mightily, and ſhall not you cry mightily? we muſt pray more then ordinary, ſo did *Moſes*, and for motives to it: 1. It is all that ſome of you can doe, you cannot help otherwayes by building God an houſe, lending money, &c. but you may pray. 2. If you be idle you will envy thoſe that do pray; for it is a ſure rule, thoſe that ſtand by will envy the workmen, and what that will do, you may in *Cain* to *Abel*, when his ſacrifice was rejected. 3. The ſcales may ſeem to hang even, it may be your grain of prayer, may turn them to mercy. 4. The Lord ſeems to be going, he is riſing; when the Judge ſits ſtill, the malefactor does not lift up his voice and cry after him; but when the malefactor is condemned, and the Judge riſeth and goes off the bench, then the poore malefactor lifteth up his voice, and cries, good my Lord, good my Lord. So when God is riſing and going off the bench, ſhall not men cry, and cry mightily unto him, pray, and pray mightily unto him? Beloved, the Lord ſeems to be going off the bench, oh you that never prayed, now pray; you that have deſpiſed prayer, and praying meetings, now pray; you that have a heart to pray, pray now, & cry mightily unto the Lord your God.

4. Though a man does pray, and cry mightily unto God, yet notwithſtanding if he does not turn from the evill of his doings, all is nothing; yet ſayes the Lord I am conſtant to my rule, and I have promiſed, *Iſa.* 56. 9. *If thou take away from the middeſt of thee the yoak, the putting*

ting forth of the finger & ſpeaking vanity; if you put away the evill of your doings, what then? then ſhalt thou call, and the Lord ſhall anſwer preſently; thou ſhalt cry, and he anſwer ſenſibly, and ſay there am I. And ſo *Judg.* 10.14. they having come and cried to the Lord, the Lord gives them this anſwer, *Go and cry unto the gods which you have choſen, let them deliver you in the time of your tribulation. And the children of Iſrael ſayd to the Lord, we have ſind, do thou unto us whatſoever ſeemeth good unto thee, deliver us only we pray thee this day: and they put away the ſtrange gods from among them, and feared the Lord:* they cryed before, but now they prayed and put away their ſtrange Gods, *and his ſoul was grieved for the miſery of Iſrael.* So now will the Lord do, when people are ſenſible of his hand, and are humbled, and cry, and cry much unto him, and put away the evill of their doings. this will prevaile. Wherefore beloved in the Lord, let us now joyn together in this work, and for the Lords ſake put away the evill of your doings. All you that heare me this day, are of three ſorts, either ſuch as do live upon your Lands: or ſuch as live upon your trades: or ſuch as live by keeping Taverns and Alehouſes. If you be ſuch as live upon your Lands, then thinke and ſay with your ſelves, I ſee there is a ſtoppage made in *Englands* mercy, come oh my ſoul, it may be it is my ſin hath done it; may be I have lived ſo much upon my Lands, as I have lived little or nothing upon Chriſt, I will learn to live more upon Chriſt, and leſſe upon my Lands. If you be ſuch as live upon your Trades, ſay, husband, wife, children, ſervants, it may be it is our ſin that hath made this ſtop, our lying, our falſe dealing, our breaking of the Sabbath, ſelling upon the Sabbath for gain, it may be it is our poor family that hath made the ſtop, let us put away the evill of our doings. If you be ſuch as keep Taverns and Alehouſes, ſay it may be it is the drun-

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drunkenneſſe that I have ſuffered in my houſe, the thouſands of oaths that are ſworn in my family, for my part I will never have *Irelands* blood lye at my door, therefore ſervants, children, friends, I charge you no more lying, no more ſwearing, no more Sabbath breaking, for the Lords ſake, and for our poor brethrens ſake in *Ireland*, let us put away the evill of our doings, you that have been drunkards, ſwearers, or adulterers, put away the evill of your doings, it may be this will bring God back again.

5. But though there be this, yet unleſſe the troubles of *England*, the Achans be brought forth to puniſhment and throwne over-board, the Sea cannot be appeaſed, the ſtorme will not down. For ſayes the Lord I am the ſame God that I was when wrath brake out upon Iſrael, then ſtood up *Phineas* and ſlew *Zimri* and *Cosbi*, and my wrath was ſtayed: when wrath broke out in *Joshuas* time, *Achan* was brought forth and puniſhed, and ſo my wrath was ſtayed: do you think that I will take leſſe at your hands? Therefore let us pray that the *Achans* may be brought forth, and when they are brought forth juſtifie the Worthies of the Lord, own them, guard them, and ſtand by them: And when the worke is done, rejoice with fear and trembling, waſh your feet in the blood of the wicked, and give glory to God, and ſay bleſſed be the Lord who only doth great things, marvelous are thy works Lord God Almighty, who would not fear thee?

6. He made an holy reſignation of himſelfe to be at Gods diſpoſing, ſo we may ſee *Araunah* did: 1. *Ch*: 21. 23. *Then Ornan ſaid to David take it to thee &c.* He gave up his Threſhing-floor and his Oxen, and his Threſhing inſtruments, thoſe things that were his livelyhood: ſo ſhould we offer up our ſhops, our trades, yea our ſelves and all we have to God.

Thus you have heard when God is in a way of mercy, ſin does make a ſtoppage in his proceedings, you acknowledge there is a ſtoppage made in our mercy: you have heard that thoſe ſinnes are as theeves in our candle that does ſmeare out our comforts: you have heard what a hard thing it is to bring God back to mercy again: you have heard the worke muſt be done: and you have heard what to do. Wherefore let every man as in the ſight of God goe home, and thinke, and ſay, and reſolve with himſelfe; I have not beene much affected with *Irelands* condition, I confeſſe it, the Lord forgive me, but I will look more into it then ever I have done, I have not been much humbled for my own ſin, and the ſins of the time, but the Lord pardon it, and I will be more humbled, I have not cryed unto the *Lord*, but from this day following I will cry mightily unto the *Lord* my God, it may be he will returne: and I will put away the evill of my doings, I have been an unclean perſon, I have been a Sabbath breaker, and have been proud of this Coate and that gold lace, I will be proud no more, farwell all bad company: and I will pray that juſtice may be done upon all *Achans* and Troublers of *Iſrael*, and when it is done I will rejoice with trembling. And thus I have done the firſt Doctrine, when God is in a way of mercy towards his people, there ſin makes a ſtoppage in his proceedings.

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A SERMON

Containing

SOME COMFORTABLE DIRECTIONS,

FOR SUCH,

As have been, or may be driven from their Houſes, Goods or COUNTRY.

Preached by WILLIAM BRIDGE, *at great* Yarmouth.

LONDON,
Printed for BENIAMIN ALLEN, and are to be ſold at his Shop in *Popes Head-Ally*,
1642.

A SERMON,

CONTAINING Some comfortable Directions, for such as have been, or may be driven from their Houſes, Goods, or COUNTRY.

LAM. 5.2.

Our Inheritance is turned to Strangers, our Houſes to Aliens.

WHen I conſider the Eſtate of this Kingdome, this Country, and this Towne, I cannot but feare, (notwithſtanding the ſpeech of accomodation) that evill is now approaching. Our brethren in other parts of this Land, and in *Ireland* are thruſt out of their habitations and what are we better then they in other places? we are as ſinfull as others, as ſecure as others, and there-

fore why we ſhould not feare their miſeries I know not, that therefore you may not be unprovided in the evill day. I have made choyce of theſe words, that in ſome meaſure we may be prepared for that condition.

The words are part of the Churches Lamentation, penned by *Ieremiah*, in which there are two things that are moſt conſiderable. Firſt the matter of their Lamentation. Secondly, the manner. Firſt the matter that they had loſt their goods. Secondly that thoſe their goods were given, *and turned unto ſtrangers*. The goods loſt are their Inheritance, and their Houſes, their Lands, and their Habitations: Their Lands were not ſuch as they had purchaſed with their moneyes, but ſuch as did deſcend upon them from their fore-Fathers by promiſe: *Our Inheritance is turned to ſtrangers, &c.* It is a great loſſe to loſe ones Lands, it is yet more to loſe ones Inheritance, it is yet more to loſe ones houſe and habitation, it is yet more that they ſhould be given to ſtrangers; this was their condition: whereupon they ſaid in the 1. ver. *Remember O Lord what is come upon us, conſider and behold our Reproach.* whence I take up this obſervation.

Contingit enim ali quando ut quis amittat patrium ſuum, agros & vites, tamen domus ejus maneat intacta. *Calvin. in locum.*

Obſerv.

That it is a matter of great Lamentation for Gods people to be driven from their houſes, and inheritances, and for ſtrangers and aliens to be brought into them: when the Jewes were in *Babylon*, and remembred their former Eſtate and condition, they ſate downe and wept by the waters of *Babylon* (ſaith the Pſalmiſt) *we ſate down, and wept when we remembred thee O Zion.* This is matter of teares and weeping, a condition in its ſelfe exceeding ſad, and very lamentable. Which truth that I may more fully open to you, and apply to our ſelves according to our occaſion, I ſhall deliver my ſelfe theſe foure wayes. Firſt

Pſal. 137. 1.

1. ſhew, that it is a ſore and heavy affliction for a man to be driven from his habitation, and Aliens to be brought into it. Secondly, that it is ſuch an affliction, as
2. God ſuffers his owne ſervants to fall under. Thirdly,
3. why God ſuffers his owne people thus to be driven from

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their houses and habitations. Fourthly, how a man should prepare for the evill of that condition, and carry the matter so, as he may have comfort and supportance in that estate. First I say, that it is a sore affliction, and matter of great lamentation for a man to be driven from his house and habitation. 1.

His house and habitation is the meeting place of all his outward comforts, the seate and center, and receptacle of all those outward blessings that he doth enjoy in this world: if he hath riches they doe meet him there, if friends they meet him there, if rest, quiet, peace, sleepe, they doe meet him there; there are all his pleasant things layd up, if he hath any money, choyce Gold, or Silver left by his Father which he will not part with, but keepe for a remembrance of the dead, there it is laid up, if he hath any choyce Linnen or Houshold stuffe that was left by his mother, which he will not sell for any money, where are they layd up but in his house? And therfore the Church in the Lamen. 1. complaines, that when the Enemy came to rifle and plunder their houses. The Adversary had spread out his hand upon all her pleasant things. Now whence is griefe? but from the losing, that which a man counts pleasant; and for this cause some say the valley of *Megiddo* was so mournefull a place, because it was the valley of hadadremmon, that is (say they) the valley of the cutting of their pleasant things, *Zak.* 12. 11. So that when a mans house is spoyled, and he is outed, it is as it were a little valley of *Hadadremmon*, a mans house &c. As a mans house is the nest where all these egges are layd, and therefore when a man is driven from thence, the meeting place of all his outward comforts, surely it must be an exceeding sad thing, and very lamentable. 1.

LXX. Segunt Hadadremmon, sicut *Planetus* mali granati quod in campo succiditur; quia fortasse quo tempore occisus fuit *Iosias* mala punica occisa sunt, quæ Judæis erant in deliciis. *Theodor.* similitudinem sumi putat ab eo strepitu qui a lignatoribus editur cum mala Punica succiduntur.

Secondly, (to say nothing of the reproach that doth come thereby, or of the violence that doth come therewith) it is the judgement threatned, threatned against the wicked, and those that are most ungodly; the con-

trary is often promiſed unto Gods people. *Iſa.* 65. 21, 22, 23. *They ſhall build houſes and inhabit them, and they ſhall plant Vineyards and eate the fruite of them: they ſhall not build and another inhabit, they ſhall not plant and another eate, for as the dayes of a tree are the dayes of my people, and mine elect ſhall long enjoy the worke of their hands: they ſhall not labour in vain, nor bring forth for trouble.* On the contrary, when God threatens evill to a place and people, this is the evill that he denounceth, that hee will drive them from their houſes and habitations, and that others ſhall be brought into them. *Deut.* 15. 28. 29. 30. *But it ſhall come to paſſe if thou wilt not hearken unto the voyce of the Lord thy God to obſerve to doe all his commandements, and his Statutes which I command thee this day, that all theſe curſes ſhall come upon thee, and overtake thee, thou ſhalt betroath a wife & another man ſhall lie with her, thou ſhalt build an houſe, & thou ſhalt not dwell therin, thou ſhalt plant a vineyard and ſhalt not gather the grapes thereof &c.* Now is it nothing for a man to goe up and down under the wounds of a threatning? ſaith *Paul*, I beare *about in my body the markes of the Lord Ieſus*, but ſuch a one may ſay, I beare in mine Eſtate and name, and body, the markes of the threatning: oh the threatning hath taken hold upon mee. As of all mercies it is moſt comfortable to receive a bleſſing in the way of a promiſe, ſo among miſeries it is the moſt lamentable to meet with an affliction in the way of a threatning: therefore matter of lamentation Hereby. Thirdly, a man loſeth many if not moſt of his opportunities of doing good and receiving. **Make your ſelves friends of your unrighteous Mammon,* (ſaith our Saviour) *that they may receive you into everlaſting habitations*: but if this unrighteous Mammon faile, how ſhall a man make him ſuch friends? ſo long as a man is at home, and hath an habitation to reſort unto, he hath many opportunities of doing good, and receiving good in his family, he may pray, reade, meditate, ſing *, and have a little Church and Heaven on Earth, if God gives a man any notion or knowledge out of the Scripture in his

* *Luk.* 16. 9.

* Vnumquodque quantumvis exiguum ingurioſum fieret Cœlum quoddam & ſuperaret omnia omnium Regum Palatia: Luther.

Ipſe deus Hoſpitio excipitur. Certe enim ſcimus ipſum Deum Domi noſtræ eſſe, apud nos paſci, cubare, requieſcere quoties bonus alicujus frater ob Evangelium æſtuans ad nos venit, & a nobis Hoſpitio excipitur. Luther.

his chamber, when hee hath a family he may come downe, and communicate it unto them: hee may there receive strangers, for which many have been blest: there be many give a hideing, a resting place unto the Saints, for which many have been hid themselves: there hee may exercise good duties, the onely way unto Heaven and happinesse: when he is thrust out and strangers brought in; he doth therefore lose many of these opportunities, and therfore how justly may he take up this lamentation and say? have pity have pity upon me oh all my friends, for the hand of the Lord hath touched me. This condition is very sad, I am not able to expresse it in words, and prayed be the Lord, that your experience cannot preach it.

Secondly yet God suffers his owne people and deare children many times to fall into this condition. Our Saviour Christ himself who bare our sinnes, had not wheon to lay his head, *Heb.* 11. The Apostle tells us that many Saints wandered up and down the world in woods and caves, of whom the world was not worthy. * They did not only wander and were removed from their owne houses, but as *Chrysostome* observes they were not quiet even in the woods: they did not onely want their owne house in the City, but they wanted a quiet seat in the Wildernesse.

* Non solum non habebant propriam domum intra civitatem, sed neque in solitudine propriam & quietam sedem habebant; quippe non dicit Apostolus sedebant in solitudine, sed cum illic essent fugiebant, & illinc expellebantur non solum ex terra quæ inhabitari poterat, sed etiam ex inhabitabili. Tenu in Hebr. 11. *Chrysost.* in Heb. 11. ἀλλὰ καὶ ἐκ τοῦ τε ἐφεύγον, &c.

Foure especiall causes there are, or occasions (as *Musculus* observes whereby men have been driven from their houses, and habitations. First War. Secondly Famine. Thirdly inhumanity, cruelty, exaction of evill men and Magistrates. Fourthly, want of Liberty in the matter of Religion: and in all these respects Gods people have been driven from their houses. First by Famine and outward scarcity, so *Abraham*, so *Naomi*, so *Iacob* and his Family,

Musculus in Ps. 94. pag. 714.

Family, when they went downe into Egypt. Secondly, by Warre: so the Israelites when they were carryed into *Assyria*, and the Jewes into *Babylon*. Thirdly, by the inhumanity, cruelty, and exaction of evill men and Magistrates, so *Joseph* and *Mary* went downe into Egypt. Fourthly, by want of Liberty in the matters of Religion, so it is said many of the Saints in *Ieroboams* time left their houses, and went down to dwell in *Ierusalem* under *Rehoboam*, 2 Chron. 11. 14. 16. *The Levites left their Suburbs, and their possessions and came to Iudah, and Ierusalem. And after them out of all the Tribes of Israell such as set their hearts to seeke the Lord God of Israel, came unto Ierusalem to sacrifice unto the Lord God of their Fathers.* So that we see this condition though sad is no other then what may and doth, and shall befall the servants of the most high God. In the Churches since Christ what men of note have there bin, but have falne under this condition? *Cyprian, Chrysostome, Ierome, Augustine*, all by violence, one time or another driven out of their habitations and forced to leave their houses. In times neerer to our selves, *Calvin* driven from *Geneva*, because especially he would not administer the Sacrament of the Lords Supper to some that were very scandalous: You know the story of *Galeacius Caraxiolus*, you may read Mr. *Jewells* life: to this purpose described in English, and set downe before his workes: Doctor *Humfred* also relating his life, tells us how he was expelled the Colledge and at once suffered a threefold banishment, who taking his leave of the Colledge in a solemne Oration, breaketh forth into these expressions: well surely those that would not have me live here if it were in their power, would not have me live in the World. But I give place to the times, onely wishing (as *Aristides* when he went into Banishment) and praying that none of you all hereafter may thinke on me: and so farewell all studies, farewell these Schooles and seate of Learning, fare yee well O young men, Fellowes, Friends, Bretheren, yea mine owne eyes, yea know how it fell out

Certe qui me hic volunt esse, si esset integrum nusquam vellent vivere. Ego vero cedo temporibus, & si quam illi ame a calamitate voluptatem capiant eam nihil impedio, quodque suis precatus est *Aristides* cum ire in exilium, id Ego nunc Deum opt. max. precor ne mei posthac cuiquam in mentem veniat, valete, omnes valete, *Humfred* in vita *Iuelli*, pag. 75.

out with many of our brethren in England, *Tindal*, *Rogers*, *Palmer*, and divers others. Our Saviour ſaith expreſſely, when they perſecute you in one Citie, flee unto another. And when you ſee the abomination of deſolation ſtanding in the holy place, then let them that are in Judea flee unto the Mountaines *Mal.* 24. Let me alude and ſay alſo, when you ſee the deſolating Army, the Army that maketh deſolations in places where it comes, that abomination of deſolation ſtanding in the holy place, the higheſt Court of Juſtice, then let thoſe that are in England alſo flee unto the Mountaines.

Sed id tempus in hac Angliorũ Eccleſia *Francoforti* exulante multi nobiles & alioqui variis Dei muneribus illuſtrati conveenerunt. Doctor *Humfred.* de vita *Iuelli*, pag. 87.

But God hath promiſed the contrary, that hee will plant his people ſurely with his whole heart, and they ſhall be no more removed. *Obje.*

You muſt diſtinguiſh of times: ſome promiſes are made to all times, ſome promiſes are made only to ſome times and are to be fulfilled eſpecially in the later times, the end of the World, when the Jewes are converted: when the Jewes are called, the enemies of the Churches ſhall be all deſtroyed, and then Gods people ſhall be planted in their houſes, and no more removed, as *Iſay* 65: who would not pray for this time? *Anſw.*

But beſides you know Gods promiſes are of two ſorts, ſuch as are made abſolutely, and ſuch as doe run conditionally according unto the nature of that good thing which he promiſeth; ſome good things promiſed are abſolutely good for us, as pardon of ſinne, grace and the like, and thus Gods promiſe is made abſolute to the Elect in Chriſt: ſome good things are but conveniently good for us, and conditionally, as degrees of grace, comfort, and outward bleſſings; and concerning theſe Gods promiſe is made conditionally, which condition if wee break, he is at liberty, as in this caſe. 2.

But why doth God ſuffer this to befall his owne people? that his owne ſervants, and deareſt children ſhould be driven out from their houſes and habitations? *Queſt.*

In generall it is for their good: we read of a viſion *Anſw.*

which *Jeremiah* hath in the 24. *Iere.* of two baskets, the one of good figs, and the other of bad; the good figs were the good people of the Kingdome, the bad figs were the wicked, both theſe ſorts of figgs are ſaid to be in baskets, which is a veſſell whereby we carry fruit from one place unto another, ſetting forth unto us the moving condition of Gods people, and how they were to be carried to *Babylon*, ſo it is explained, ver. 5. *Thus ſaith the God of Iſrael, like theſe good figs, ſo will I acknowledge them that are carried away captive of Iudah whom I have ſent out of this place into the Land of the Caldeans for their good.* that is for the good of the good people, that they ſhouldbe thus removed for their good, that they ſhould be driven from their houſes andhabitations, for their good they ſhould be driven from all.

But can it be for mens good to be carryed and driven by violence from houſe and habitation, by thoſe that are profane wretches, and very wicked?

Yes, Hereby firſt a man may be, and is, (if godly) emptied of that ſlime and filth that did lie within him. It is written of *Moab*, 46. *Iere.* that becauſe ſhe was ſetled upon her lees, and not removed from veſſell to veſſell, their ſeat remained, ſo that to be removed from veſſell to veſſell, from one place to another, from one Country to another, one houſe to another is a meanes to take away the filth and ſent of ſinne that is in the ſoule. The ſea water though it be exceeding ſalt, and very brackiſh, yet if it runnes through ſeverall earths, the brackiſhneſſe is loſt thereby, as we find in all ſweeteſt ſprings which as Philoſophers ſay come from the Sea, and loſe the ſaltneſſe of the ſea-water by running through the earthes: and in experience if you take water, though it be ſalt in your hand yet if you cauſe it to paſſe through divers earths it will loſe that ſaltneſſe: ſo that though there may be much ſaltneſſe, and brackiſhneſſe in the ſpirits of men, yet if the Lord by his providence cauſe them to paſſe, through divers Earths, it is a ſpeeiall

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meanes to loſe that brackiſh briniſh diſpoſition, and to grow more quiet, ſweet, and ſavoury.

Againe ſecondly thereby ſometimes the Saints though unwillingly are carryed from greater judgements that are comming upon the places where they dwell and live. As it is written of *Lavater*, that being in an houſe was violently occaſioned from it, and when he was gone the houſe fell downe to the ground. *Lot* though violenced and pulled, and driven from his habitation in *Sodome*, yet thereby he was drawne out of the fire, ſo it is many times with other godly.

Thirdly, thereby alſo truth and knowledge is carryed and ſcattered into other places, many ſhall run to and fro, *and knowledge ſhall be encreaſed*, Dan. 12. and that is a Cauſall and, *Act.* 8.4. therefore they that were ſcatterd &c.

Fourthly, thereby a man is fitted and prepared for Gods owne houſe, and thoſe Revelations and manifeſtations that God hath to communicate to him concerning the houſe of God. A man is never more fit to ſee the beautie of Gods Houſe, then when he is driven from his owne. When *Iacob* was driven by his rough brother *Eſau* from his home and habitation, the firſt night hee was faine to lie in the field upon the cold ground, but then and there the Lord appeared to him, and he called the name of that place *Bethel*, that is, the houſe of God, *Gen.* 28. When did God communicate ſo much of his mind concerning the Churches to *Daniell*, but when he with other Jewes was carried from Judah into Babylon? when did God reveale ſo much of his mind concerning the Churches under the new Teſtament, unto *Iohn* the Evangeliſt, as when he was in *Pathmos* a baniſhed condition? *Reve.* 1. This is Gods way, he will firſt unhouſe a man before he will ſhew him the beauty, and glory of his owne houſe: and is not this for our good? who would not be quiet when he is driven from all?

Fiftly, Hereby alſo a man is received from the world,

and taught to live upon God himſelfe, when *Abraham* and the Patriarkes were called from their owne houſes, then they looked for a habitation a City that had a foundation. *The Widdow that is deſolate* (ſaith the Apoſtle) *truſteth in God:* and when is a man more deſolate, then when he is driven from all? The Swimmer will not commit himſelfe to the ſtreame whilſt hee hath any thing to reſt upon no more will men leave themſelves at length upon the ſtreame of Gods mercy, whilſt they have any thing at home to live upon. *Chryſoſtome* ſaith, a tree that growes by the high way ſide, will hardly have any of its fruit come to ripenes but the paſſenger will one or another, pull it off before it be fully ripened; ſo ſaith he, thoſe that grow by the high-way ſide, in the way of the World, and are alwayes ſtanding there, will hardly bring any good worke or duty to perfection. A man whoſe heart cleaves to the world is like unto it: hee that cleaves unto vanity, is made vaine thereby; as hee that cleaves unto God, is like unto God: ſo long as a man is fixed in the World, and ſettled there, he cannot ſettle upon God himſelfe, the way to be ſettled on God is to bee unſettled in the World; and becauſe the Lord ſees that ſome of his owne people doe ſettle too much in the World, he concludes with himſelfe ſaying I will take an Order againſt this diſtemper, I will unſettle you in the world, that you may ſettle upon my ſelfe. Thus God workes good out of this evill. But though his providence doe worke good out of this evill condition, yet in its ſelfe it is ſad, and matter of great lamentation.

Sed filiis Dei qui ſe agnoſcant mundi hæredes exulare non adeo durum eſt, re. ipſa quoque aſſuefieri ut peregrini diſcant eſſe in terra, utile eſt, *Calvin.* exul. Anglicanis.

Vſe.

Cum adveuis nuper receptaculum eſſet Anglica, dominus vos in tempore illorum exemplo premonuit ne vobis moleſtum foret eaſdem obire vices. Calvini literæ, pijs & doctis Anglicæ exulibus, *Hamſted.* de vita *Juelli*, pag. 91.

And if ſo, why ſhould not we more lament our brethren in other places? our bretheren in Ireland and in other parts of this Kingdome, upon whom this ſtroke is fallen, and why ſhould not we prepare our ſelves alſo for this condition? It may be ſome of you thinke that you ſhall ſhift well enough, and though the robbers and ſpoylers and plunderers come, yet you are friends to them, they have your names and money under hand, and you

have ſuch and ſuch a friend with them that will make your peace. But in this warre that is now a foote, either you have to deale with God or elſe you have not; if not, then are you Atheiſts, for is there evill in the City, and God hath not done it? if you doe deale with him, he hath ſaid that in ſuch a time of publick calamity as this, he will light up a candle to ſearch out thoſe that are ſetled upon their lees, and he tells you expreſſely who thoſe are, even ſuch as ſay God will doe neither good nor evill, *Zepho.* 1. that is not to them: and whom will you now beleeve, your owne hearts, and friends, that ſpeake peace unto you, or that God in whoſe hand this ſword is? Mr. *Foxe* in the Booke of Martyrs tells us, that when the perſecution was greatly in France, by the Papiſts againſt the Proteſtants, inſomuch as the popiſh Army were far raging up and down, ſome of the Papiſts themſelves were glad to ſend their children even to the houſes of Proteſtants that dwelt in other places, fearing the violence of their owne ſouldiers: and why may not the ſword of thoſe that you thinke are on your own ſide knock at your dore? but what if a forreigner come into the Kingdome? what greater invication can there bee then this waſting and wracking of one another? and if a forreigner ſhould land, why not as likely in theſe parts as any other? conſidering the great evills that we above others are guilty of, and how the popiſh pollutions did firſt ſet in this Country when England went aſtray: why ſhould we not feare, that God may have ſome intention to reſerve the forreigner for us, the laſt and bittereſt part of the cup? and will a forreiner know the language of your entreaty more then your neighbours? will not his hand find out the riches of the people one as well as another? will his ſword make a difference betweene you and your neighbour? I am ſure you that have made a combination, and ſaid a confederacy with them that have ſaid a confederacy, are more fully under the threatning then others, and if the ſword come with a commiſ-

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ſion from Gods threatning, as it doth, it will find you out as well as your neighbour: oh therefore who would not labour in ſome meaſure to be prepared for that condition? one and another I beſeech you in Chriſt labour, labour all to be prepared for this eſtate: what ſhall we doe, that if it ſhall pleaſe the Lord to drive us out of our houſes and habitations as well as our bretheren, wee may both prepare for it, and ſo carry the matter, as wee may be patiently, and ſweetly ſupported in that eſtate?

Que.?.

Anſw. By way of prepararion firſt, for the preſent before that condition come (and the Lord grant it may never come) be ſure of this that you make good your intereſt in God himſelfe cleare up your evidence for heaven, your aſſurance of God in Chriſt, when *David* was driven from home and harbour, he encouraged himſelfe in the Lord his God, his God, *tolle meum, & tolle deum* ſaith *Auguſtine*, take away that word my, and take away God. If a man knowes that God is his in Chriſt, his friend, his God, his habitation, unto whom he may continually reſort, he will ſoone relieve himſelfe thus: well though I have loſt my houſe, yet I have kept my God, he is ſuch a habitation as cannot be plundered, ſuch a habitation as wind, and raine, and weather cannot beate through, ſuch a habitation, as I may carry up and downe the World with mee. Be ſure of this therefore, that you cleare up your intereſt in God himſelfe.

Secondly, learne now before the rainy day come to be dead unto all the world. The man that is dying is ſenſleſſe, not affected with the cries of his children, wife, and friends, that ſtand round about him, though they weep & wring their hands, he is not ſtirred, why? becauſe being a dying man, he is dead to them, and if you be dead to your houſes liberties, and Eſtates aforehand, you will be able to buckle, and graple with that condition: So it was with *Paul* who dyed dayly.

Thirdly, be ſure of this alſo, that you take heed now of all thoſe things that may make your condition uncomfortable

fortable then. There are three things that will make that condition very uncomfortable: pride, wanton abuſe of your creature-comforts, and unwillingneſſe to lay them out in the caſe of God. If you have houſe, Lands, Eſtates, friends or good clothes, and be proud thereof, when they are taken from you your heart will ſmite you and ſay, ah this was becauſe I was ſo proud thereof, and lifted up my ſelfe above my brethren, and therefore now I am made even with them, as poore as they. If you doe wantonly abuſe the creature in drunkenneſſe, chambering, wantonneſſe &c. when they are taken away, your heart will upbraid you and ſay, ah this you may thanke your wantonneſſe for, you uſed the creatures ſo baſely that they groned under your hand, and ſo now they are gotten from you. If you be unwilling to lay them out in any good caſe, your heart will reproach you in the evill day and ſay, ah it is even juſt with God, to take away all from mee, I would not lay out my money, and eſtate for his truth, his Ordinance, his caſes, and now he hath given me, and all into the hands of ſpoilers, we read of *David* that he was twice thruſt out from his home, once by his Father *Saul*, and once by *Abſalom* his ſonne, when hee was thruſt out by *Saul*, though driven into a wilderneſſe, we doe not reade as I remember that he wept, *Saul* the perſecuter wept, but not *David* the perſecuted: but when he was driven out by *Abſalom*, hee went barefoot, and wept, he wept, and he went, and he went and he wept, why ſo? oh that was the puniſhment of his ſinne God had threatned that the ſword ſhould never depart from his houſe, and now that threatning did ſeize upon him. Take heed therefore that this evill may not be the fruit of your ſin, and doe nothing now that may make your condition uncomfortable then; and becauſe theſe three things will doe it, take heed of them I pray you in the Lord.

But ſecondly, in caſe this evill feared ſhould come (and who knowes how ſoone it may?) then ſome things are to be

be practiſed, and ſome things conſidered.

Firſt, by way of practice. If it pleaſe the Lord to bring you or me, or any of us into this ſad condition, firſt humble your ſelves, accept of the puniſhment of your iniquity, kiſſe the rod, and ſay the Lord is righteous in all that is come upon you; ſo did *Daniel*, *Dan.* 9. 7. *O Lord, righteouſnes belongeth unto thee, but unto us confuſion of faces, as at this day, &c.* ſo muſt we doe, ſaying, as for me I confeſſe indeed I deſerved this long agoe, for I did not pitty thoſe enough that were driven from their houſes and habitations, I would not part with my houſe, and liberty, and eſtate for the truth, and give them up as a ſacrifice unto the Goſpell, and now it is juſt all ſhould bee taken from me; the Lord is righteous, the Lord is righteous.

Secondly, Then be ſure you bleſſe and praiſe the Lord for that little that you have left; and if nothing be left, praiſe God for others that are free from your condition. If a man be in proſperity, and grieve for others in adverſitie, it is the only way to keep him in proſperity; if a man be in adverſity, and can praiſe God for others and rejoyce in their proſperitie, it is the onely way to have his owne adverſity changed into proſperity. A man is never ſo low but he hath ſomewhat left to praiſe God for; ſo did *Iob*, and ſo ſaith the Apoſtle, *Be in all things thankfull*; not in ſome conditions, but in all.

Thirdly, if ever you be brought into this eſtate, be ſure that you keep Gods promiſe in your full view. The promiſe is very full and cleare; what condition is there enriched with more promiſes? Are you affraid when you are driven out of your houſes that you ſhall faint and fall in the ſtreets, that you ſhall die in the fields, or ſome ditch? Remember that promiſe where God hath ſaid; *Thoſe that forſake houſe and land ſhall receive an hundred fold:* then remember the hundred fold promiſe. But would you returne to your own houſe? and are you affraid that you ſhall not doe ſo? then remember that promiſe; *Micah* 4. 6. 7. *In that day* (ſaith the Lord) *will I aſſemble her*

her that halteth, and will gather her that is driven out, and her that I have afflicted. In the interim are you affraid of misery, poverty, beggery? then remember that promise which hath five seales upon it, *I will never leave you nor forsake you*; where in the Originall there are five negatives, as if he should say thus, *I will never, never, never, never, never leave you nor forsake you.* *Luther* insists much upon that promise of our Saviour Christ unto his Disciples. *You shall not have gone over all the Cities of Iudea untill the son of man shall come.* The son of man was already come (saith *Luther*) when he did speake these words, and therefore the promise belongs not only to the Disciples, but to all the Disciples of Jesus Christ that shall be, the promise speaking thus much that though they be persecuted and driven from one place to another: yet there shall be alwayes some place open to receive them; when persecution is in one place, another shall bee free from it; and there shall bee alwayes some place free, untill the sonne of man shall come. Stock and store your selves with many suitable promises, and when this misery spoken of shall come, keep them in your fullview. These things are to be practised.

Heb. 1. 3. 5. Iosh. 1. 5.

Hic mos, hæc fortuna Evangelii, *Luther. Eccl.* 20. 6.

Secondly, by way of consideration. Though such a condition as this be exceeding sad and very lamentable; yet consider this, that it is not no new thing, that doth befall you, but such as befalls the Saints and best of Gods servants. This sometimes beares the breadth of a great temptation, that my condition is like to none; and it may be you will thinke, Oh never any was in such a condition as I; what? driven from my houses, and from my friends? yes, *Abraham*, yes *Jacob*, yes *Ioseph*, yes *David*, yes *Daniel*, yes *John*. And *Luther* saith (as usually he doth speak boldly) this is the common chance and fortune of the Gospell. The very land of *Canaan*, the place of Gods people is called by such a terme as doth signifie a land of beauty or comlinesse, and a land of * Hinds or Roes, or Harts that are swift in going, and of a flying nature, to

* Hic enim, צבי usurpatur sæpius existimo spiritum consultó vocabulum hoc adhibuisse quo complecteretur utrumque depulsionem & felicitatem ne desponderent ejus cives animos sed in media sua tristissima abdicatione se esse Deo. צבי cordi & deliciis. *Brightman. in Dan. pag.* 22.

shew

ſhew ſay ſome, that when Gods people are in the moſt beautifull ſtate, it is but a flying moving ſtate, &c. Yet when they are ſo, they are notwithſtanding a delight unto God himſelfe. Think therefore with your ſelfe, there is no new thing befallen me.

2. Conſider the way that God takes ordinarily to bring his people to mercy: he ſeldome brings them to any mercy, but he brings them about by the way of the contrary miſery; if he intends to give them a ſure Peace, he will bring them about unto it by the way of Warre; ſo hee brought Iſrael to Canaan the Land of reſt through much Warre: if he brings them to riches, he will bring them about by the way of Poverty, as with *Iob*: if he intends a Kingdome to them, he will bring them by a wildernes, as with *David*: if a ſure habitation, he will ſuffer a man to be driven from his habitation. And therefore when you are driven from yours, deſpaire not but ſay, ah this is Gods way, now am I in Gods way to a ſure habitation.

Si enim non impenſè te diligeret Deus, non ita tecum luderet hoc eſt non differret ne jue in contrarium diſponeret ſuam promiſſionem & auxilium. *Luther*.

Thirdly, conſider ſeriouſly with your ſelves, what that is which you leave, what the cauſe is that you doe leave it for, and who it is that you doe leave it with: you leave your Houſe, your Habitation, your Land, your Riches which ſhortly would leave you, whoſe wings are like the wings of an Eagle, ſtrong to flye away. You leave it for your God, your Countrey, your Religion; and is that loſt which you doe loſe for truth? Is there any loſſe in loſing for Jeſus Chriſt? And with him you leave it who is a faithfull Pay maſter, and will pay you, forbearance money alſo. Did he not pay *Ruth* well all that ever ſhee did leave for him; mark but that one example of *Naomi* and *Ruth*; *Naomi* being in Iſrael where the Ordinances were, and there comming a time of Famine, ſhe left all to goe into the Land of Moab, and the Text tells us, *Ruth* 1. ſhe went for bread; if you enquire what became of her, you ſhall find ſhe returnes empty, bitter. *Call me not* Naomi, *call me bitter, for the Almighty hath dealt very bitterly with me*. Her daughter *Ruth* on the contrary left her Countrey

Maob

Moab to goe to the place of Gods Ordinances, and when ſhe came into Iſrael, ſhe was ſo poore at the firſt, that ſhe was faine to gleane for her living; yet contented; and after a while the Lord provided a Husband for her, the richeſt man in all the Countrey, *Boaz*: the Morall of this example is this. Thoſe that will leave the Ordinances, & way of Gods true worſhip for bread ſhall return home empty and full of bitterneſſe; yea, though they be good people; but thoſe that will leave their owne places and habitations and friends, to goe unto the place of Gods Ordinance, though they be put to a gleaning condition at firſt; yet the Lord in his providence, in his due time will make them exceeding rich, and very wealthy. Conſider therefore when you are in this eſtate, what is that you leave, why, and with whom you leave it, even with *Ruths* Pay maſter, who is as good a Pay-maſter now as he was to *Ruth*.

Fourthly, if you would have comfort and ſupportance in that condition; conſider ſeriouſly and much how God hath dealt with his people that have beene thus ſerved & uſed. And if you look into Scripture, you ſhall find that he ſtill hath provided for them, given them favour in the places where they have come, and brought them back againe from thoſe places into which they have beene ſcattered. He hath provided for them; firſt did not God provide, ſo *Jacob* when he was driven out of his Fathers houſe by his rough brother *Eſau*? ſayes *Jacob*, *I paſſed over this Brooke with this ſtaffe and Rod, and now I am returned with two bands*: when at the firſt he went out, and tooke up his lodging in the cold fields the firſt night, lying upon a Stone for his pillow, as the Scripture ſpeakes there, the Lord appeared to him in a Viſion and ſhewed him a Ladder with Angels aſcending and deſcending upon it, which is interpreted by Chriſt to be Chriſt himſelfe, *Joh* 1. *laſt*: And ſo if it ſhould ever be your Portion to be driven out by your rough Brethren *Eſaus*, though you lie in the cold fields, God will there ſhew you this Ladder. It is obſerved

that our *Saviour Christ* ſent out his *Diſciples* twice, the firſt time he commands them to take no money, nor ſword, nor ſcrip and then upon account they ſaid they wanted nothing; afterward he ſent them out againe, and ſaid unto them, *Now let him that hath a ſword take it, and he that hath a coat take it*; then they met with more ſuffering then we read of before; teaching thus much that God will then more fully provide for his people when they are purſleſſe, ſcripleſſe, ſwordleſſe, and in the moſt ſhiftleſſe condition. Beſides, the Lord gave them favour in the eyes of the people in the places where they came: had not *Abraham* favour? and *Joſeph* favour? and *Moſes* favour? *David* favour in the eyes of the King of *Achiſh*? *Nehemiah* favour? *Ezra* favour? and others of his people favour in the places into which they were driven? And if you look into 34. *Ezek.* you ſhall find that when Gods people were by the proud Prelats of thoſe times abuſed, the Lord promiſed to gather them from thoſe places into which they were ſcattered; firſt he complaineth of the proud Prelates that they would not gather them, *verſ.* 4. *The diſeaſed have yee not ſtrengthened, neither have yee healed that which was ſick, neither have ye bound up that which was broken, neither have yee brought againe that which was driven away, neither have yee ſought that which was loſt, but with force and with cruelty have yee ruled them*; then he promiſeth that he would doe it himſelfe, *verſ.* 13. *I will bring them out from the people, and gather them from the Countries and will bring them to their owne Land and feed them upon the Mountaines of Iſrael by the Rivers, &c.* This he did, this he doth, this he will doe. If my People would but thinke of theſe things, they would neveer ſtick with God for their houſes and liberties, when the profeſſion of his truth doth call for them. Thinke of it therfore ſeriouſly, it will be exceeding helpfull to you now, and comfortable then. In ſuch a condition God hath alwaies provided for his people, given them favour, and in due time gathered them to their own place againe, and he is the ſame God now that ever he was.

Fiftly,

Fiftly, If you would have comfort, and be ſupported in that eſtate, put your ſelves often to theſe diſiunctions. Either I am one of Gods family and houſhold ſervants, or not: if not; why do I not mourn rather that I am none of Gods houſe, then that I have loſt mine own houſe? and if I be, will not God provide for his owne family? men provide for their families. God will much more. Againe thus, either God doth take care of a man or woman in this condition or not: if not; what meane thoſe frequent charges in Scripture upon men, to pitie, to reſpect, to care for, to entertaine the ſtranger? and if God do take care, and that by promiſe; why ſhould not I believe it, go away, and be very quiet? Againe, thus; either there is grace in me or not: if not; why do I not rather mourne for want of grace then want of houſe? for want of Chriſt, then the want of liberty? if there be grace in me, ſurely it is not in the power of men to make me miſerable. *Seneca* though a Heathen, ſpeaks divinely to this purpoſe. A mans Countrey is where ever he is well, but that whereby hee is well, is not in the place, but in the man. The whole World is a Chriſtians Countrey; and ſayes another Author; The blood of Chriſt knows no Nations; all are alike to him. Indeed when the child or boy hath gotten a long pole, he thinks to goe up to the top of ſuch a Mountain and there to touch the Heavens; and when hee comes there, he ſees he is never the neerer; then hee thinks to run to the top of the next mountaine, and then he will touch them ſurely; but when he comes there, he is as farre diſtant as before: ſo men think to get ſuch and ſuch a mountainous eſtate; and when they are at the top of that mountaine, they ſhall touch the heavens, or when they are in ſuch & ſuch a place, they ſhalbe neerer *heaven*; but heaven may be as neer one place as another. *The earth is the Lords, and the fulneſſe thereof:* the *Prophet* doth not ſay, that *England* is the Lords, and the fulneſſe thereof; *London* is the Lords, and the fulneſſe thereof; *Norfolke* is the Lords, and the fulneſſe thereof; *York-ſhire* is the Lords, and

Patria eſt ubicunque bene eſt illud cuncta per quod bene eſt in homine non in loco eſt. *Sen.*

Sanguis Chriſti non novit rationes.

and the fulneſſe thereof, no but he ſaith the Earth is the Lords and the fulneſſe thereof.

Chryſoſtome ſpeaks excellently to this argument, who being to be baniſhed in his parting Sermon to his people ſaith thus. what ſhould I feare? ſhall I feare death? *to me to live is Chriſt, to dye is gain*: ſhall I feare baniſhment? *the earth is the Lords and the fulneſſe thereof*: ſhall I feare the loſſe of mine Eſtate? *I brought nothing into this World, neither can I carry any thing out of it*: ſhall I feare poverty? I never deſired to be rich: ſhall I feare the miſerie and waſting and ſpoiling of the Churches, part whereof, I am now to leave? the Church is greater ſaith he than Heaven and Earth; Chriſt never ſaid the Gates of Hell ſhould not prevaile againſt the Heavens, or the Earth, as he hath ſaid for the Churches, Chriſt never took upon him the body of the Heavens as he hath done of the Churches: the Church it is the ſhip wherein Chriſt is, and though the waves ariſe, and ſtormes beate, they ſhall never be able to ſinke the ſhip, yea though Chriſt himſelf doth ſeeme to ſleepe. Often often therefore my beloved, put thy ſelfe unto this diſjunction: either I am in the ſhip with Chriſt, or elſe I am not; he in me and I in him, or elſe not: if not, why doe I not rather mourne that I am not in Chriſt, then that I am not in my houſe? and if I be in him, ſurely he will be exceeding carefull and very tender: oh that men and women would but thinke of theſe things, ſurely they would be quiet, patient, if not joyfull in that condition: thinke of them therefore; and lay them up by you.

Chryſoſtome de exilio illius Tom. quartus.

Obj. But I ſhall never be able to beare this affliction, what to be driven from my houſe, if I meet with any croſſe now in my Family? I cannot beare it. how ſhall I be able to be thruſt, and driven out of all? and that with patience?

Obje. You doe not know what you ſhall bee able to doe in that condition. *Seneca* tells us a ſtory of one *Marcellus*, that being in baniſhment behaved himſelfe ſo vertuouſly, that when a man was to part from him, he that parted,

ted from this banished man would rather count himselfe unhappy: and the banished man then hee that was indeed so. *Dabitur in hora*, God giveth more grace if need be saith the Apostle.

Quantus ille vir fuit qui efficit & aliquis exul sibi videretur quod ab exule recedebat, *Sen.*

But when you know that parents beare with their childrens frowardnesse in weaning times, and though they cry, and are more froward then ordinary, yet the parent excuseth it and says, it is weaning time, it is weaning time: now if God calls you to lose your houses and liberties, that is your weaning time, and though there be some frowardnesse more then ordinary, yet your God and Father will beare with it; yet be humbled for it, for it is your weaning time.

Oh but that time when a man is driven from house and habitation, is a time wherein a man is exposed to great temptations, exposed to poverty, to reproach, many miseries and sad temptations, and I shall never be able to stand out those. *Obje.*

True, that time indeed is exposed to sad temptations, and we read of *David*, that when he came to the King of *Achish*, he changed his behaviour, and let fall his spittle upon his beard, take heed that you doe not see some that are good people before such a condition as this come when they are thus tryed, do change their behaviour, and their spittle falls on their beardes; oh take heed that you doe not change your behaviour in this condition, which that you may not doe, feare, feare alwayes: feare is the keeper of innocency, he is to bee feared most, that doth feare least, and he is to bee feared least that doth feare most *Answ.*

Timor innocentiæ custos est.

Oh but I am afraid my children, my charge should miscarry in that condition. *Obj:*

Ile tell you what *Chrysostome* saith upon his returne out of his banishment, wherein he compares the Church that he had left, unto *Sarah* in the hands of *Pharaoh*, *Pharaoh* (saith he) seeing *Sarah* to be a beautifull faire woman desired her, she was faine to leave her husband, and her *Answ.*

Tom. quartus *Chrysostomi.*

Gen. 12.

BRITAN NICVM

her husband her, she was in the hands of *Pharaoh*; yet *Pharaoh* perceiving afterward that she was another mans wife she returned againe to her owne husband untoucht, and chaft so (saith he) though my charge hath bin taken from me and hath been as it were in the hands of *Pharaoh*, yet God hath preserved you untoucht, and chaft you have watcht, though I have slept: surely if God calls for our Liberties, and scattereth us from our charge, hee will keepe our charge; if you keepe the charge of Gods house, he will keepe the charge of your houses Did not *David* preserve *Mephibosheth* when the other sonnes of *Saul* were slaine, and why *Mephibosheth* preserved? a lame, and deformed man? but because there was intire love between *Ionathan* and *David*, and so for *Ionathans* sake he did spare his sonne: and so if there be any intire love betweene you and Jesus Christ though your children and charge be *Mephibosheths*, that even grow awry, the Lord Jesus Christ will take care of them, and preserve them: If you can say that there is as much love in your heart towards Christ, as there was in *Ionathan* towards *David*, I can say that there shall be as much care in Christ towards your children, and posterity and charge, as there was in *David* towards *Ionathans*. Wherefore my beloved, either you doe trust God with your soules for your eternall mansions, or you doe not: if you doe not, why say you that you doe trust God for your eternities and for your soules? and if you doe trust God with your soules for an eternall mansion, why should you not trust him with your Children for a temporall mansion? Certainly if Gods charge be your charge, your charge shall be his charge, and being so, you have his bond that they shall never want their daily bread. Wherefore thinke on all these things, thinke of them for the present and in the future if such a condition fall; and the Lord give us understanding in all things.

FINIS.

MVSEVM BRITANNICVM